

**IMPLEMENTATION OF HOLISTIC EDUCATION FOR DEVELOPING
STUDENTS CHARACTER AT THE SCHOOL OF NATURE GENERASI
RABBANI GONDANGLEGI MALANG**

THESIS

By:

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**INTERNATIONAL CLASS PROGRAM (ICP)
TEACHER EDUCATION PROGRAM OF ISLAMIC PRIMARY SCHOOL
TEACHER EDUCATION ISLAMIC PRIMARY SCHOOL
FACULTY OF TARBIYAH AND TEACHING SCIENCES
MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF
MALANG**

April, 2014

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THESIS

*Submitted to faculty of Tarbiyah and teaching Sciences at Maulana Malik Ibrahim
State Islamic University (UIN) of Malang in partial Fulfillment of the
Requirement to Obtain a Bachelor
Degree of Islamic Primary School Teacher Education (S.PdI)*

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APPROVAL SHEET

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STUDENTS CHARACTER AT THE SCHOOL OF NATURE GENERASI
RABBANI GONDANGLEGI MALANG

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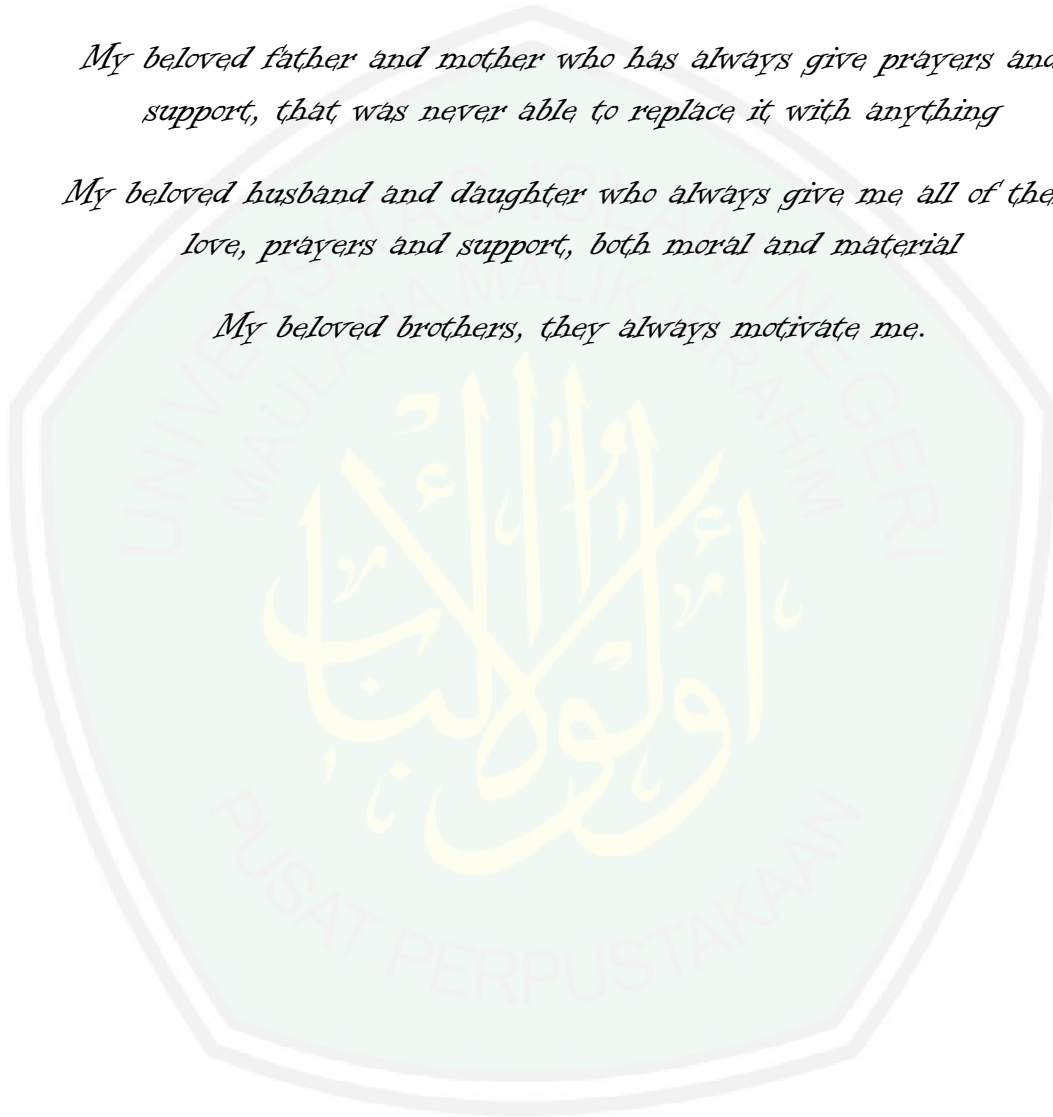
DEDICATION

This simple thesis dedicate to:

My beloved father and mother who has always give prayers and support, that was never able to replace it with anything

My beloved husband and daughter who always give me all of their love, prayers and support, both moral and material

My beloved brothers, they always motivate me.



MOTTO

انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

“Berangkatlah kamu baik dalam keadaan merasa ringan maupun berat, dan berjihadlah kamu dengan harta dan dirimu di jalan Allah, yang demikian itu adalah lebih baik bagimu, jika kamu mengetahui”.

(Q. S. At-Taubah: 41)

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Matter : Thesis of Iftitah Kriya Pratama Malang, 8 April 2014

Appendixes : 4 (Four) Exemplar

Dear,
Dean of Tarbiyah and Teaching Sciences Faculty
Maulana Malik Ibrahim State Islamic University of Malang
At
Malang

Assalamu'alaikum Wr. Wb.

After carrying out several times for guidance, both in terms of content, language and writing techniques, and after reading the following thesis:

Name : Iftitah Kriya Pratama

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Title of Thesis : Implementation of Holistic Education
for Developing Students Character at the School of Nature
Generasi Rabbani Malang

As the advisor, we argue that this thesis has been proposed and tested decent. So, please tolerate presence.

Wassalamu'alaikum Wr. Wb.

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STATEMENT LETTER

Hereby state that on this thesis there is no work that ever submitted to obtain bachelor degree on one university, and as far as I know, there is no work or opinion that ever written or published by another person, except for in writes that is referenced on this thesis and mentioned on the bibliography.

Malang, 8 of April 2014

Ifitah Kriya Pratama

PREFACE

Praise author prayed to Allah the Almighty, who has given grace, *taufiq*, and His guidance. Only by the power of him the thesis with the title "IMPLEMENTATION OF HOLISTIC EDUCATION FOR DEVELOPING STUDENTS CHARACTER AT THE SCHOOL OF NATURE GENERASI RABBANI MALANG" can be completed on time.

Blessings and greetings is always delegated to the Prophet Muhammad SAW, who has been brought the Islamic religion from the darkness to the lightness.

Hopefully with the completion of this thesis by the title "Implementation of Holistic Education for Developing Students Character at the School of Nature Generasi Rabbani Malang", providing benefits to all parties.

This thesis describes about the implementation of holistic education at the school of nature Generasi Rabbani Malang. Researcher looked for the data about the concep, strategies used, evaluation, and the problems faced of holistic education for developing students character at the school.

With the completion of this report, the authors do not forget to say thank's to:

1. Beloved father and mother prayers and support, and also have been keeping my daughter patiently, also for my lovely husband and daughter that always give prayer and support, both moral and material that was never able to replace it with anything.

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3. Mr Dr. Nur Ali, M.Pd, as the Dean of faculty of Tarbiyah and Teaching sciences at Maulana Malik Ibrahim State Islamic University (UIN) of Malang.
4. Mr Dr. Muhammad Walid, MA, as Chairman of Teacher Education Islamic Elementary School Department at Maulana Malik Ibrahim State Islamic University (UIN) of Malang.
5. Mr Dr. H. Abdul Malik Karim A, M.PdI, as thesis supervisor.
6. All my friends in the International Class Program of teacher education for Islamic elementary school.
7. The teachers and students of nature school Generasi Rabbani Malang that have been given permission to conduct research. Especially to Mrs. Atik, Mrs. Aliyah, Mrs. Farida, Mr. Imam, and also Mr. Dikko.

The authors are aware that in the preparation of this report there are still many shortcomings, the author critiques and suggestions are expected to improve the preparation of the next report. Hopefully, this thesis provides benefits to all parties. *Amin Yaa Rabbal Alamin.*

Malang, on 8 April 2014

Author

TRANSLATION GUIDELINES OF ARAB LATIN

Writing Arabic-Latin transliteration in this thesis using transliteration guidelines based on the joint decision of the Minister of Religious Affairs and Ministry of Education and Culture, no. 158 1987 and no. 0543 b/U/1987 which can be broadly described as follows:

A. Alfabeth

ا	= a	ز	= z	ق	= q
ب	= b	س	= s	ك	= k
ت	= t	ش	= sy	ل	= l
ث	= ts	ص	= sh	م	= m
ج	= j	ض	= dl	ن	= n
ح	= h	ط	= th	و	= w
خ	= kh	ظ	= zh	ة	= h
د	= d	ع	= ‘	ء	= ‘
ذ	= dz	غ	= gh	ي	= y
ر	= r	ف	= f		

B. Long Vocal

Vocal (a) long = /a/

Vocal (i) long = /i/

Vocal (u) long = /u/

C. Diphthong Vocal

أو = au

أي = ai

أو = /u/

إي = /i/

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ABSTRACT

Kriya Pratama, Iftitah. 2014. *Implementation of Holistic Education for Developing Students Character at the School of Nature Generasi Rabbani Gondanglegi Malang*. Thesis, Teacher Education of Islamic Elementary School Department, Faculty of Tarbiyah and Teaching Sciences, Maulana Malik Ibrahim State Islamic University of Malang.

Supervisor: Dr. H. Abdul Malik Karim A, M.PdI

Keywords: holistic education, character, school of nature

Many murder cases among students, and fraudulent behavior including from cheating and plagiarizing is a high-impact education looked a success, without religious element included. Holistic education is a wise response to the moral challenge of this century, as it is not too worried about the success of the purely cognitive, but also emotional, and spiritual, which aims to encourage learners as the next generation to be able to live wisely and responsibly in a society.

This study discusses the holistic education at the school of nature Generasi Rabbani Malang, by focusing research: (1) How is the concept of holistic education for developing the students character at the School of Nature Generasi Rabbani, (2) How strategies are used in integrating intellectual intelligence, emotional intelligence, and spiritual intelligence in the learning process at the elementary school of nature Generasi Rabbani, (3) How evaluation are used in holistic education at the elementary school of nature Generasi Rabbani, and also (4) What are the problems faced in implementation of holistic education at the elementary school of nature Generasi Rabbani Malang

This research used descriptive qualitative method. The data source in this research is from words and actions, the writing source, photos, and videos. Technique of data collection done by the method of observation, interviews, and documentation. And then analyzed by systematically reviewing all the data retrieved.

The research results, obtained following data: (1) the concept of holistic education at the elementary school of nature Generasi Rabbani is the education concept that involve the aspects of fitrah belonging to children, such as IQ, EQ and SQ to accompany learners become a whole personal by making the Islamic values as a guide. (2) this school used any strategies for integrating the intellectual, emotional, and spiritual intelligence such as: a habituation, indirect learning, and active learning, (3) the evaluation of holistic education in this school includes: *Mutaba'ah Yaumiyah*, the results of reports on the development of student, student achievement card, and an independent exam, (4) problems faced by this school in implementing the holistic education are come from: the human resource factor, and the students parents factor.

CHAPTER I

INTRODUCTION

A. Research Context

The progress of science and technology that is going so rapidly has forced everyone (public) to customize, fill the opportunities, and develop the reality created quickly anyway. As a result, the culture of the community rapidly shifted towards industrial centric, where masinal activities (industry) became central in the lives, are all resources, whether natural or human is placed as its components.

The next result is happening misoriented education by slowly. From orientation ideally (long term), to develop the human dignity as the Caliph in the face of the Earth, the humans who are ready to develop and exploit technology for safety and were combined with the universe, toward a pragmatic orientation (short term) just scored a man ready to use to meet the needs or opportunities created by the industry.

On the practical, these has resulted in the current education practices focused on the development of cognitive, affective and psychomotor aspects are neglected. Thus, child development becomes unbalanced. Cognition intelligence child developed rapidly, but at the same time, emotional intelligence, and his spiritual less developed, even not rarely developed negatively.¹ The approach that only to put forward the cognitive as it happens on current education has changed the orientation of the learning learners become solely to gain a high score. This

¹ Masruri, *Negative Learning*, (Solo : PT Era Adicitra Intermedia, 2011), page. 8

can encourage learners to make bad manner such as dishonest, cheating, plagiarizing and so on, so making the community doesn't have a strong character in fair compition.

Education of nation intent on develop each child's potential to become a human of faith and piety to God Almighty, has good morality, good health, knowledge, intelligence, creativity, independence, and to become citizens of a democratic and responsible.²

Based on the purpose of education above, we know that education is not only an attempt to develop the potential of competencies, but also to develop the potential of conscience. In other words, education should not give priority to the intellectual intelligence (Intelligence Quotient) only, but also pay attention to emotional intelligence (Emotional Qoutient), and spiritual intelligence (Spiritual Quotient).

Implementation of current education also tend to dichotomy the subject matter i.e. distinguish between a subjects with another, or a discipline with the other. So it makes more complicates the problem because learners do not see how the linkages between these disciplines. As with religious subjects, which is clearly evident in the educational world today is distinguish between general and religious subject, between general science and the science of religion. The view of the dichotomy make Islam views only as a religion or religion be separated from other issues such as the natural sciences, social, etc.

² Ministry of National Education, 2003, verse 2, article 2.

The education system that always distinguish between subjects or science that one with the other would make the students think the generally fragmented. So they are unable to see the overall picture of each phenomenon, and also they could not find the relevance between the values they learned in school to the real life. Difference with a holistic education that contrasts with looking at everything as a whole (integrated), there are not fragmented.

Holistic education is a philosophy of education that depart from the thought that it's basically an individual can find identity, meaning, and purpose in life through relationship with society, the natural environment, and spiritual values. Holistic education goal is to help develop the potential of the individual in an atmosphere of learning more fun and exhilarating, democratic, humanist and through experience and interact with its environment.³

The purpose of holistic education is to produce learners to become an integrated human, who is able to blend with the life as a whole.⁴ But until recently many education model that keeps learners it is difficult to understand the relevance of the meaning and value of they learnt at school with his life. Therefore, it is necessary the presence of a system of education that is centered on the students which built thorough communicative assumption, thorough , and for the fullness of the identity of students and teachers.

³ Barnawi dan M Arifin, *Strategi Dan Kebijakan Pembelajaran Pendidikan Karakter*, (Ar-Ruz Media: Jogjakarta, 2011), page. 53-54

⁴ Amie dan Khairunnas, *Pendidikan Holistik (Format Baru Pendidikan Islam Membentuk Karakter Paripurna)*, (Jakarta: Al-Mawardi Prima, 2013), page. 23.

The idea of holistic education has encouraged the formation of alternative educational models, which may be in its very much different with education in general, one other thing is the nature schools, which is currently being developed, including in Indonesia.

Nature school is a school with the concept of education-based universe. The basis of the concept is the Qur'an and Hadith, that the nature of the creation of man is to be *khalifah Allah fi al-ardh*. By giving the example (qudwah) to students where facilitators (teachers) should really understand the prerequisites of being a single entity in coaching students that understand completely and properly way subservient to God Almighty, understanding how to lead other beings and the universe in accordance with the law and the laws of God, understand how adherence to other beings and the universe to God Almighty.

Thus the nature of the purpose of education is to help students grow into a character human. A man who is not only able to take advantage of what's available in nature, but also capable of loving and nurturing environment.⁵

The school of nature experts, Lendo Novo posited, alternative school models to build next generation character which is based on intellectual, moral, spiritual and also life skills. He said "the education system as long as it only focused on academic achievement so forget the spiritual side and lack of skills

⁵ Thonthowi, *Model Pengembangan Pendidikan Islam (Sekolah Alam Generasi Rabbâni Gondanglegi Malang)*, <http://tadris.stainpamekasan.ac.id/index.php/jtd/article/view/98>, accessed on 26 June 2013, 09.10 pm.

then the resulting is a generation that doesn't have a strong character to compete in fair competition.⁶

Education model of nature school Generasi Rabbani in gondanglegi is an answer to how we improve student learning capacity. Students can study in greater depth through objects at hand, and learning in the school of nature closer to the surrounding environment so that they can search or browse the existence of a phenomenon, and events so that students can find the relevance of the values they have learned in school to real life.

In building the character of the students in the School of Nature Generasi Rabbani, the students is directed toward behavior change that still makes the concept of Islam as a guide in life, for example in daily activities teach socialization or relate to other human beings (*hablum minannas*) refers to the provision of religious teachings. And they're not just learn based on nature, but rather invited nature contemplation (*tadabbur*) i.e. contemplating the Majesty of Allah's creation. It indicates that the School of Nature Generasi Rabbani not only prioritizes the intellectual intelligence (Intelligence Quotient) for learners but also put forward a variety of intelligence, such as emotional intelligence (Emotional Qoutient), and spiritual intelligence (Spiritual Quotient).⁷

Learning that applied in the school of nature generasi rabbani using spider web method (which became the primary method of the nature school) which is

⁶ Ruslan Burhani, <http://www.antaranews.com/berita/1252673266/sekolah-alam-mampu-bangun-generasi-berkarakter>, accessed on 26 June 2013, 10.00 pm.

⁷ Interviewsthe Principal of elementary school of nature Generasi Rabbani Gondanglegi Malang, on 22 June 2013.

several subjects are integrated in a theme. Thus the understanding of learning material to the learners is integrative, comprehensive, applicative and at the same time also more relevant to real life students. School of nature generasi rabbani implement three main things that became the focus of learning material for the participants of his students, namely: leadership, science, belief, and morals. All three are summarized in the concept of an educational system that still continue to be developed and linked between one material with another material, also known as spider web.⁸

From all of the most primary schools, only a few schools that can integrate all subjects into a theme as it has been applied by the school of nature because it has become the primary method of learning in the school of nature. Especially in cultivating spiritual intelligence, many schools labeled islam but only develop the spiritual intelligence learners only at the cognitive stage. Without integrating spiritual values into the other sciences. In contrast to the school of nature that science can learn by contemplating the creation of Almighty God (*tadabur alam*) in an effort to develop the character of the students as a whole (holistic person). And this is what becomes of interest for researcher to discover holistic education in the School of Nature Generasi Rabbani in Gondanglegi Malang.

See it then there are a few things to be revealed by the researcher, which is about the concept of holistic education at the School of Nature Generasi Rabbani for developing students character, strategies are used in integrating multiple

⁸ Thonthowi, *Model Pengembangan Pendidikan Islam (Sekolah Alam Generasi Rabbani Gondanglegi Malang)*, <http://tadris.stainpamekasan.ac.id/index.php/jtd/article/view/98>, accessed on 24 June 2013, 09.35pm.

intelligences (IQ, EQ and SQ) in the process of learning at the school of nature, and the problems faced in implementation of holistic education for developing students character.

Starting from the background, the researcher felt compelled to examine more deeply about **"Implementation of Holistic Education for Developing Students Character at the School of Nature Generasi Rabbani Gondanglegi Malang"**.

B. Research Questions

Related to the title of the research above, then there are a few things that will be revealed by the researcher are:

1. How is the concept of holistic education for developing students character at the School of Nature Generasi Rabbani Gondanglegi Malang?
2. How strategies are used in integrating intellectual intelligence, emotional intelligence, and spiritual intelligence in the process of learning at the School of Nature Generasi Rabbani Gondanglegi Malang?
3. How evaluation are used in holistic education for developing students character at the school of nature Generasi Rabbani Gondanglegi Malang?
4. What are the problems faced in implementation of holistic education for developing students character at the School of Nature Generasi Rabbani Gondanglegi Malang?

C. Research Goals

Based on existing research focus, this research aims to:

1. To describe the concept of holistic education for developing students character at the school of nature Generasi Rabbani Gondanglegi Malang.
2. To describe strategies are used in integrating intellectual intelligence, emotional intelligence, and spiritual intelligence in the process of learning at the school of nature Generasi Rabbani Gondanglegi Malang.
3. To describe evaluation are used in holistic education for developing students character at the school of nature Generasi Rabbani Gondanglegi Malang.
4. To describe the problems faced in implementation of holistic education for developing students character at the school of nature Generasi Rabbani Gondanglegi Malang.

D. Research Benefits

This research is expected to deliver benefits to the various parties directly or indirectly involved in the application of a holistic education so as to produce a new model in the world of education. More specifically the research expected to be achieved include:

1. From a theoretical side, the research is expected to serve as one of the reference materials for the development of systematic scientific study and comprehensive for developing scientific education especially in terms of holistic education at the school of nature.

2. For the researcher: this research result is expected to add the insights and experiences of researcher also add knowledge as stock to plunge into the community. In addition, to meet one of the requirements in obtaining a bachelor degree in Teacher Education of Islamic Primary School at Maulana Malik Ibrahim State Islamic University Malang.
3. For teachers: result of this research can be used to realize and implement a holistic education at the school in order to become a teacher with the plenary character, so as to create a more effective learning, fun and increase the depth of understanding of students, and balance the ability of students from every aspect, the aspect of intellectual, emotional, spiritual.
4. For students: the result of this research is expected to be used to bring about a holistic education in the world of education so that all learners can develop their multiple intelligence so it has a strong character.
5. For schools: the result of this research can serve as reference material for the realization of the holistic education in schools and to contribute practically to the schools that implement a holistic education in schools.

E. Previous Research

Qualitative research by the title "Implementation of Holistic Education for Developing Students Character at the School of Nature Generasi Rabbani Gondanglegi Malang" is original research and there are some that are almost the same, here are the differences:

1. The research conducted by Dysa Martina by the title " Holistic education model based character in Islamic primary school Cahaya Ummat",⁹ the difference with the previous research study is more focusing on the curriculum and the overall process of character based holistic education in the class and its evaluation of the lesson at the Islamic primary school Cahaya Ummat. While the researcher here commenting on concepts, strategies and problems of implementation of holistic education at the school of nature which is alternative education which the learning strategies very different. Weakness in previous research that examined only as the learning in the classroom, while the research here will review global holistic education at the school, in addition to in-class learning also from nature school programs for developing intellectual, emotional, and spiritual intelligence.
2. Research carried out by Syaiful Rizal under the title "the curriculum Fiqh Learning in Madrasah Tsanawiyah in holistic education Perspective based character (Development efforts of national character)",¹⁰ the difference with the previous studies, this research is only reviewing of holistic education based character in Fiqh learning, and weaknesses of previous research is research that is the author's observations on the website (library research) and didn't plunge into the school as well as knowing the holistic education at the schools directly.

⁹ Dysa Martina, *Model Pendidikan Holistik Berbasis Karakter di Sekolah Dasar Islam Terpadu Cahaya Ummat*, State Islamic College Salatiga, 2011

¹⁰ Syaiful Rijal, *Kurikulum Pembelajaran Fiqh Madrasah Tsanawiyah Perspektif Pendidikan Holistik Berbasis Karakter (Upaya Pembangunan Karakter Bangsa)*, Thesis State Islamic Institute Sunan Ampel, 2011.

To find out more details can be seen in the following table:

Table 1. 1

The Difference with the Previous Research

NO	PROFILE	FOCUS	RESEARCH RESULT	THE SIMILARITIES AND DIFFERENCES
1.	Dysa Martina, (STAIN Salatiga, 2011)	Focus more to the curriculum and the overall process of character based holistic education and its evaluation of the lesson	Holistic education curriculum Model in the SDIT blend of curriculum of the Department of education and the school curriculum. character based holistic education model in the SDIT refers to cooperative learning. The Model of evaluation on the academic evaluation and covering the SDIT	This study and previous studies are both researching about holistic education for developing the character, but previous research only focuses on the process of learning in the class, while researcher here want to review implementation of holistic education by overall of the learning

			attitude.	process in the school of nature.
2.	Syaiful Rizal under the title "the curriculum Fiqh Learning in Madrasah Tsanawiyah in character based holistic education Perspective (Development efforts of national character)	Focus more to the subject matter of the curriculum analysis about Fiqh, in the perspective of holistic education, as well as its development.	Character based holistic education is an educational model that applies the theories of social, emotional, cognitive, physical, moral, and spiritual. This Model can form a human being as a whole (holistic) characteristic, namely the development of aspects of the physical, emotional, social, creativity, spiritual and intellectual the students optimally. Character based holistic curriculum Model in the study of Fiqh are arranged	Research here and earlier the same research discusses a holistic education, but previous research more specialized in the subject matter of Fiqh and the type research is library research, while research here would like to examine the holistic education globally, i.e., from a variety of learning process in school by directly.

			<p>based on unit level Education Curriculum (KTSP), applied by using an approach that they can create an atmosphere of fun and effective learning, as well as to develop the whole human dimension aspects holistically.</p>	
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F. Definition of Key Term

So that there is no misunderstanding in providing interpretation and also to make easier in understanding, then need to explain some terms found in the title of the research "Implementation of Holistic Education for Developing Students Character at the School of Nature Generasi Rabbani Gondanglegi Malang".

1. Holistic Education

Holistic education is education that can form a comprehensive human's characters in a balanced way through the exercise of the soul, intellect, rational human beings, feelings and senses. Therefore, education should achieve growth of human in all its aspects: spiritual, intellectual, and emotional and also encourage all these aspects towards goodness and perfection.

2. Developing of Character

The development of the character is an effort to form a student character that plenary, the characters that touches all aspects of the human dimension. The character is values of human behavior that relates to Almighty God, yourself, each other human, the universe that is formed in the minds, attitudes, feelings, words, and deeds.

3. School of nature

Nature school is one form of alternative education that uses nature as a media of learning. School of nature is a school with the education concept based on universe.

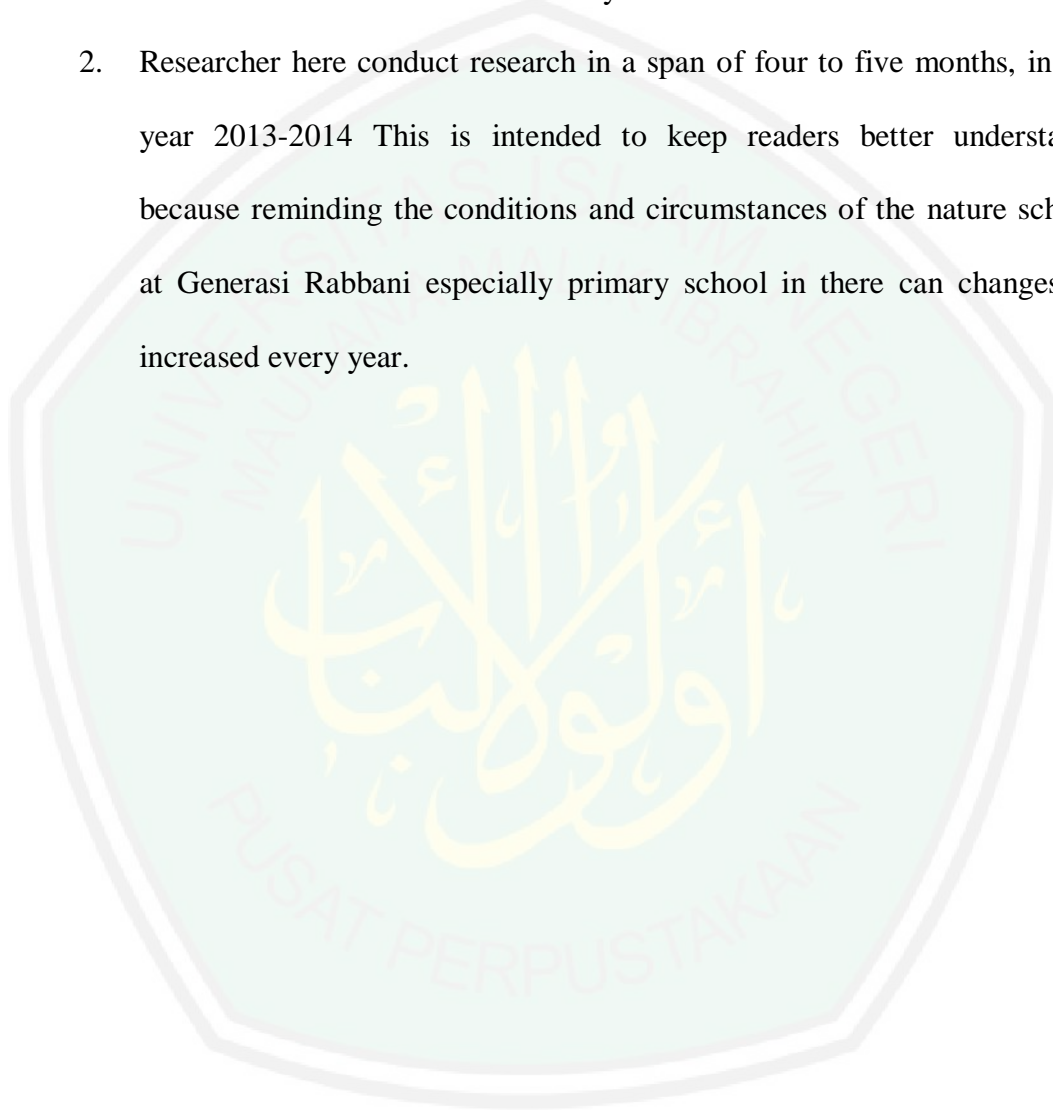
G. Research Scope

Every human being has a different perception of a thing. For it to be given the limitation to avoid misunderstanding in interpreting, and make it easy for the reader to understand the research titled "implementation of holistic education for developing students character at the school of nature Generasi Rabbani Gondanglegi Malang". As for the limitations problem in this research are as follows:

1. School of nature Generasi Rabbani composed of several levels of education, i.e. Play Group, kindergarten, and Elementary School. Researcher here just focuses on holistic education research in elementary school of nature Generasi Rabbani. It is intended that the researcher can focus in research, because considering that the characteristics of the ability

of thinking and behaving students at age play group is different from the student at primary school age, In addition, because the researchers here in order to reach the level of elementary school teacher education.

2. Researcher here conduct research in a span of four to five months, in the year 2013-2014 This is intended to keep readers better understand, because reminding the conditions and circumstances of the nature school at Generasi Rabbani especially primary school in there can changes or increased every year.



CHAPTER II

LITERATURE REVIEW

A. Holistic Education

1. Understanding of Holistic Education

Holistic education is education which forms the human as a whole (holistic) character, which is developing the spiritual potential (SQ), emotional potential (EQ), intellectual potential (IQ) of students optimally. Learning is obliged to invite the students to be aware of his relationship with the earth and human society, as well as non humans such as animals, plants, and inanimate objects, so that they have an ecological awareness, leadership and fairness, good and humble as well as tolerance, bringing peace and unity.¹¹

According to Nanik R in the book “strategy of holistic learning at the school” understanding holistic education is education which aims to give students the freedom to develop themselves not only intellectually, but also facilitates the development of body and soul in its entirety so that it created an Indonesian human characteristic strong capable of raising the dignity of the nation.¹²

Holistic education is a combination of emotional, intellectual, and religious. If developed properly, it will form a holistic-minded man, reflecting the identity or the character of a superior. Or education that integrates all aspects of education such as moral, religious, psychological, and social.

¹¹ Amie dan Khairunnas, *Pendidikan Holistik (Format Baru Pendidikan Islam Membentuk Karakter Paripurna)*, (Jakarta: Al-Mawardi Prima, 2013), page. 67

¹² Nanik. R dan D Haryanto, *Strategi Pembelajaran Holistik di Sekolah*, (Prestasi Pustaka:Jakarta 2010), page. 1

2. History Of The Development Of Holistic Education

When referring to the literature, the concept of a holistic education which was developed in the West is already quite a lot, for example Ron Miller in his book *The Holistic Curriculum*. Miller reveals a holistic education is education which sees the importance of a connectedness that is the connections between mind and body, relations between linear thinking, intuitive thinking between disciplines, between individuals and communities, and between self and personal self spiritually. Holistic educational curriculum explaining how thought is integration in the perspective of spiritual and scientific perspective.

Amie said in her book “holistic education”, in Millers research found that there is a real difference between the understanding of education and understanding of the school. He found that the purpose of the school is often not the same as the real purpose of education. According to him the views of capitalism and science paradigm reduces the meaning of schools, teachers and learning. Miller explains, for example, how the modern world view that is associated with capitalism and for reductionism scientific underlying conventional assumptions about schools, teaching, and learning. Miller then indicated that a holistic education based on different world view fundamentally, reflecting very different assumptions about education and schools.¹³

As quoted by Amie in holistic education book, mentioned that Habsah (Malaysia) in her dissertation *Holistic Education In Malaysia*, has a different perspective with Ron Miller, especially in explaining the spiritual aspect. In her

¹³ Amie dan Khairunnas, *Pendidikan Holistik (Format Baru Pendidikan Islam Membentuk Karakter Paripurna)*, (Jakarta: Al-Mawardi Prima, 2013), page. 61-62

dissertation, Habsah has used the approach of God Centered but she has yet to explain more about the spiritual position (*Tauhid*) in building the framework concept of holistic education.¹⁴

In Indonesia, the holistic education model put forth by Armahedi Mahzar with his integralisme philosophy. Integralisme philosophy is the philosophy that sees everything as a whole and united a specific structure. In other words, even science, technology, arts and culture and religion should be seen as a single entity. See all of integralisme's philosophy as one unity choir that cannot be broken or separated from the reality.

Long before Miller, Habsah, Armahedi, theory and research about real holistic education has been brought to the attention of scholars. In such a long span of history, holistic education experience ups and downs as a theory. Every expert has a different view in a holistic education to interpret.¹⁵

On holistic learning book mentioned, holistic education developed around 1960-1970 as a result of an ecological crisis, concerns the impact of nuclear, radiation and chemical pollution, the destruction of the family, and the destruction of traditional values.

However, until now there are still many models of education that emphasizes the study are fragmented that make students difficult to understand the relevance of the meaning and value of the learnt at school and a reality in

¹⁴ Amie dan Khairunnas, *Pendidikan Holistik (Format Baru Pendidikan Islam Membentuk Karakter Paripurna)*, (Jakarta: Al-Mawardi Prima, 2013), page. 62

¹⁵ *Ibid*, page. 61-64

everyday life. Therefore it is required the existence of a system of education based on student (student centered learning).¹⁶

In the book of holistic education, amie said that research (Bresler 1995, Brewer 2002, Campbell 2005, Luftig 2000, Marshal 2005, Miller 2007) found that the holistic education contributes to the growth of children in fields academically, socially, and emotionally because it helps children in the knowledge transfer between the content area and connect it to the child's life experience.¹⁷

3. Purpose and Urgency of Holistic Education

Holistic education goal is to help develop the potential of the individual in an atmosphere of learning more fun and exciting, demoktaris and humanist through experience in interacting with its environment. Through holistic education, learners are expected to be themselves (learning to be). This means that the student can gain freedom, not in an atmosphere of distress. Even psychological freedom, freedom to take good decisions, learning freedom through the suit way for them, gain freedom for social skills, and freedom to develop character and their emotional. Holistic education also aims to give birth to a new Indonesia, civilized man, and sentient.¹⁸

¹⁶ Nanik. R dan D Haryanto, *Strategi Pembelajaran Holistik di Sekolah*, (Prestasi Pustaka:Jakarta 2010), page. 32

¹⁷ Amie dan Khairunnas, *Pendidikan Holistik (Format Baru Pendidikan Islam Membentuk Karakter Paripurna)*, (Jakarta: Al-Mawardi Prima, 2013), page. 65-66

¹⁸ Nanik. R dan D Haryanto, *Strategi Pembelajaran Holistik di Sekolah*, (Prestasi Pustaka:Jakarta 2010), page. 114

According to Luluk Yunan Ruhendi holistic paradigm emphasizes the educational process with the following characteristics¹⁹:

1. The purpose of education introduced a holistic whole person and the formation of the whole society.
2. Holistic education material contains the unity of education physical and spiritual, honing the intellectual intelligence, spiritual, emotional, skill, unity of theoretical-practical educational material, educational material unity of personal-social-Godhead.
3. The process of holistic education prioritizes the interests of the unity of the student-community.
4. The evaluation of the achievement of a holistic education concerned with developments of student in the field mastery of knowledge, attitudes, behavior, skills.

Holistic education, teacher's role and authority to lead and control the learning just a little bit more, and the teacher acts as a friend, mentor, and facilitator.

Holistic education is not just a fight for the students, the community is being ignored. But holistic education it is precisely the nuances of cooperative with the surrounding communities. The students were so united with the community is not only busy with his own. The students also have been asked to communicate and socialize at early stages. So the students are already aware early on that he was the unity with the community. Not just live in family and

¹⁹ Luluk Yunan Ruhendi. *Paradikma Pendidikan Universal*. (Yogyakarta: IRCISoD. 2004.) page. 187

environmental narrowly. The key to success in the face of severe challenges in life that lies in the quality of human resources Indonesia is reliable and cultured. Therefore it needs to be the implementation of a holistic education.

To form a child's character, it is not just to know about the things that are good, but they should be able to understand why the need to do so. During this time many people know that it's good and it's bad, but they don't know what the reason is doing good things and leave the things that are not good. So there is still a gap between knowing and acting. Holistic education is demanded to pay attention to the needs and potential of learners, both in the aspect of intellectual, emotional, physical, artistic, creative, and spiritual. Option on the paradigm of holistic education is certainly can be considered in line with the educational world view of Islam. View of Islamic education is²⁰:

a. Man as subject and object of education, which in essence is the most perfect creature and special (*fī ahsani taqwim*) which certainly cannot be equated with animals and other creatures. Surah at-Tien: 4 revealed:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ التَّقْوِيمِ

"Verily, We have made the best of a human form".

b. Human Uniqueness was marked with potential by human contained in two dimensions, the dimensions of the material (the bodies) and immaterial dimensions (*nafs, qalb, ' aql*, and spirit).

²⁰ Syaiful Rijal, *Kurikulum Pembelajaran Fiqih Madrasah Tsanawiyah Perspektif Pendidikan Holistik Berbasis Karakter (Upaya Pembangunan Karakter Bangsa)*, Thesis State Islamic Institute Sunan Ampel, 2011. Page 77

c. Human creation (has *fitrah*), as the Qur'an Ar-Rum: 30:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفاً فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

"Then faced your face with Straight to the religion of God; (keep up) nature God has created mankind according to fitrah. There is no change in the nature of God. (That 's) the straight religion; but most men do not know".

In developing the *fitrah* potential of human that, influenced by the environment. As also in the Hadith narrated by al-Al-Bukhaari from Abu Hurairah ra, that prophet SAW said:

كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَيَّ الْفِطْرَةَ فَأَبَوَاهُ يُنَصِّرَانِهِ أَوْ يَهُودَانِهِ أَوْ يُمَجِّسَانِهِ

"Every child of human being is born upon fitrah, then her parents was the one who made it, Christians or Yahudi or among Majusi."(Narrated By Al-Bukhari).

d. Human side has an advantage at one time also has weaknesses.

Based on that's the human condition, the education act strengthened or educate all our potential (holistically) (advantages) of man until he is able to educate himself (adult/mukallaf) so that the abuses of their *fitrah* due to the limitations of the weakness can be avoided.

4. Benefits of Holistic Learning

Holistic learning models give priority to students as a subject of instruction. Focus on the maximum potential of these students should be done thoroughly. One of them with a democratic classroom atmosphere will give a greater chance in empowering students to the maximum potential.

Through holistic education will give rise to new learning atmosphere. Because the previously used conventional learning model which lectures and asking and answer, turns out to be less giving motivation in students to learn. Using a holistic model, class atmosphere livelier and more meaningful.

Holistic learning can help to identify difficulties encountered and looking for an alternative solution. The use of a holistic model is an effective model for developing integrated learning. With a holistic model, students not only can develop the intellectual intelligence, but also the emotional and spiritual intelligence.

With holistic learning, critical thinking skills can develop, creative, and reflective. This is due to the activity of learning more student-centered. So that the function and role of students are visible. While the teacher acts as a facilitator, moderator, organizers, and mediator.²¹

B. Integration of IQ, EQ and SQ

1. General Human Intelligence

T. Andrianto elaborates about the intended individual intelligence. Intelligence is defined as an ability to solve problems that occur in people's lives. Intelligence is the ability to generate new issues to be resolved. Intelligence evolves beyond individuals and increased through interaction with others.

The sense of General Intelligence is a person's mental abilities in responding and resolving the problem of things is phenomenal, such as

²¹ Nanik. R dan D Haryanto, *Strategi Pembelajaran Holistik di Sekolah*, (Prestasi Pustaka:Jakarta 2010), page. 32.

quantitative and mathematical, physical, historical data, and so on. Meanwhile, a measure of intelligence or intelligence that is customarily referred to as IQ (Intelligence Quotient) is a comparison of the ability of mental age to chronological age.

Intelligence is important in the academic world and become the world's premier capital in engineering. However, according to Suharsono, equip children with high IQ alone cannot guarantee a child could live a success. For new high IQ is a good stock to be able to recognize and respond to the universe. However, high IQ can not take to get to know and understand ourselves and each other.²²

This type of intelligence to be able to know and understand yourself and each other is referred to with the term "emotional intelligence" (Emotional Quotient). From both of the meaning, it can be noted that between IQ and EQ there is a fundamental difference. The preview of IQ more emphasis on objects outside of the human self, whereas the EQ is more emphasized on the objects that are in the inside man.

Furthermore, the scientific discoveries prove that spiritual intelligence firmly rooted in the human brain. This means not only humans have the potential of rational and emotional, but also spiritual power.²³

Humans have a rational logic, feeling as the radar situation around, and the inner voice as supervisor and autopilot drives and value.²⁴ Because, this raised

²² Tuhana Taufiq Andrianto, *Mengembangkan Karakter Sukses Anak di Era Cyber*, (Ar-Ruz Media : Jogjakarta, 2011). page. 42-43.

²³ Amie dan Khairunnas, *Pendidikan Holistik (Format Baru Pendidikan Islam Membentuk Karakter Paripurna)*, (Jakarta: Al-Mawardi Prima, 2013), page. 201

²⁴ Ary Ginanjar, *Rahasia Sukses Membangun Kecerdasan Emosi dan Spiritual ESQ*, PT. Arga Tilanta: Jakarta). page. 69

the intelligence functions of the soul as an internal device that has the ability and sensitivity in seeing the meaning lies behind a particular event or fact. Thus, people who have a good spiritual intelligence will be able to positively interpret on each face of the problem, or when looking at a phenomenon or event. By providing a positive meaning to it, someone will be able to awaken his soul and do the deed and positive action.²⁵

2. The Working Relationship Between IQ, EQ and SQ

Emotional intelligence, spiritual intelligence, and intellectual intelligence will function optimally if the closely interrelated to one another. All the potential intelligence it will be integrated in the orientation of our lives is "*Tauhid*", accepting God as their only purpose in life. However, if the orientation of our lives is material then three potential intelligence it will separate.

If we are oriented at the material time the issue came up on us, the heart radar will react to capture signals of uncontrolled emotions, and emerged a sense of anger, sad, upset, and fear. Due to the uncontrollable emotions, the God Spot be chained, and Divine inner voice has no opportunity to appear. So the noble nature of the inner voice (SQ) were unable to collaborate with other intelligence (EQ and IQ).

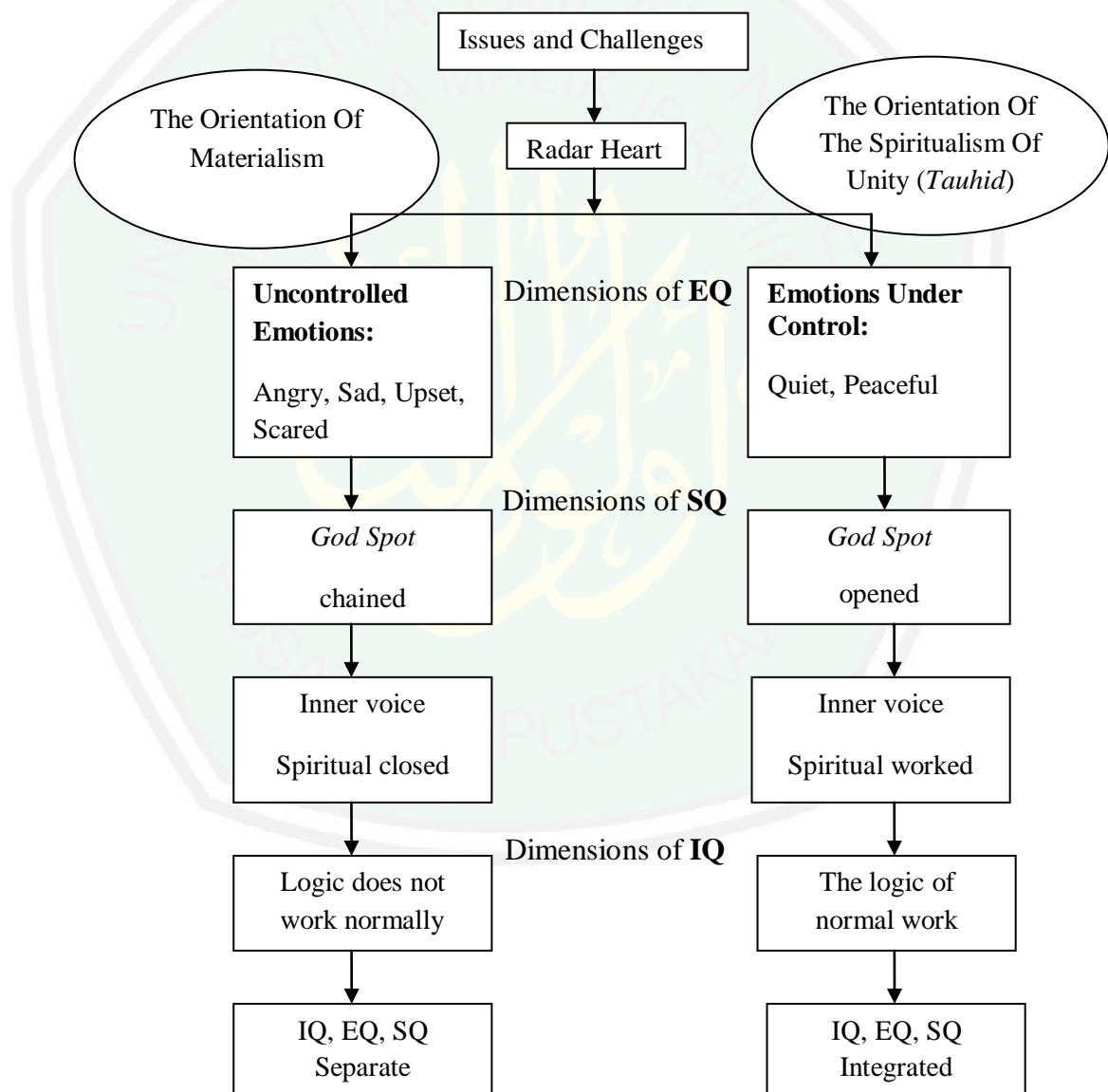
When the inner voice closed, the emotion will play a role. The emotion who will give orders on the intellectual intelligence (IQ). The IQ will further work

²⁵ Ahmad Muhaimin, *Urgensi Pendidikan Karakter di Indonesia*, (Ar-Ruz Media: Jogjakarta, 2011), page. 86

but based on impulse of anger, disappointment, sadness, jealousy, and envy.²⁶ It's what makes humans do not have the character of the plenary in a fair competition, as we can see in chart meta intelligence.

Picture 2.1

META INTELLIGENCE CHART²⁷



²⁶ Ary Ginanjar, *Rahasia Sukses Membangun Kecerdasan Emosi dan Spiritual ESQ*, PT. Arga Tilanta: Jakarta). page. 181

²⁷ Ary Ginanjar, *Rahasia Sukses Membangun Kecerdasan Emosi dan Spiritual ESQ*, PT. Arga Tilanta: Jakarta). page. 183

On meta intelligence chart, when problems or challenges emerge, the radar's heart directly capture the vibration signal. When the signal was touching the wall of unity (*Tauhid*), Unity consciousness will control your emotions. The result is a controlled emotions, such as a sense of calm. With controlled emotions, God Spot will be open and able to work. Then, there were Divine whisperings that invite to the attributes of Justice, commitment, compassion, honesty, responsibility, caring, creativity, community, peace and others. With the encouragement of the noble nature of it, the potential of the intellectual intelligence work optimally by performing a calculation based on the values of his inner voice. That's a Meta intelligence, namely integrated EQ, IQ, and SQ.

C. Character Education

1. Understanding of Character Education

The character literally means "mental or moral quality, moral strength, name or reputation". The character comes from the latin "karakter", "kharassein", "kharax", in the United Kingdom "character", from charassein means making sharp, made in. In the Poerwadarminta dictionary, the character interpreted as a character, character, psychological traits, morals or character that distinguishes a person with other people. The name of the personal characteristics that include things like behavior, habits, preferences, dislikes, ability, trends, potential, values, and patterns of thought.²⁸

²⁸ Majid Abdullah S. Ag dkk. "*Pendidikan karakter Perspektif Islam*". (Rosda:Bandung). page. 11

Whereas, according to the Indonesian Language Dictionary is the nature of psychological abuse, morals or character that distinguishes one from the other, habits, character. Character does have character, has a personality. In the dictionary of psychology states that character is a personality in terms of ethical or moral starting point, such as a person's honesty is usually related to properties that are relatively fixed. According to Hermawan Kertajaya suggests that the character is a "typical" owned by an individual or object.²⁹ It means the child is said to have the characters in the typical children. In this case in accordance with the educational objectives of Indonesia has the character as a nation Indonesia.

The character is derived from the Latin root word meaning "chiseled".³⁰ Meaning of life like statue that is being likened to a Chiseled, carved them if done arbitrarily, it will produce a broken statue. So did the character of the child, if we develop it in vain then the child will have a damaged character anyway.

From some of the above can be expressed understanding that the character is the quality or strength of the mental, moral, moral person that established resulting in a personality or character that became characteristic of the person. So education character is education character plus, namely education which involved aspects of the theory of knowledge (cognitif), feeling (feeling), and action (action).

Character education is an effort to guide the behavior of human to raw standards.³¹ This effort provides a way to appreciate the personal perception and the value that is displayed in all schools. The focus is on character education goals

²⁹ Majid Abdullah S. Ag dkk. *"Pendidikan karakter Perspektif Islam"*. (Rosda:Bandung). page. 11

³⁰ Ibid, page. 12

³¹ Ibid, page. 11

of ethics, but the practice includes the strengthening of important skills that include the social development of students.

A person can be said to be characteristic if it has managed to absorb the values and beliefs of the society desired and used as a moral force in his life.³² So a nation can be said to be characteristic if the nation has the value and beliefs which is based on the purpose of the nation itself.

There are four basic traits of character education according to Foester³³:

- 1) The regularity of the interior where every action is measured based on the hierarchy. The value of being normative guidelines in every action.
- 2) Coherency that gives courage to make someone stand on principle, and not easily swayed in a new situation or fear of risk.
- 3) Autonomy, where one internalize the rule from the outside until it becomes personal for values.
- 4) Constancy and fidelity.

2. Purpose Of Character Education

As for the basic purpose of education is to make one's character a good and smart. In the history of islam, *Rasulullah* Muhammad SAW also confirmed that its main mission in educating people is to seek the establishment of a good character. The next thousands of years after that, the main purpose of education formula stays on a similar area, is the formation of the good human personality.³⁴

³² Ibid, page. 13

³³ Ibid, page. 37

³⁴ Ibid, page. 30

Figure of western education such as Klipatrik, Lickona, Brooks, and Goble is also calling for the same thing, is that the moral, morals or character is the inevitable destination of world education. Education experts say Indonesia, Fuad Hasan, with the thesis studies the culture also mentioned the same thing. According to him, education boils down to the transfer of cultural values and social norms (transmission of cultural values and social norms). While Mardiatmaja cites the character education as humanize education in the human spirit.

The exposure of the figures above show education as universal values of life have agreed the basic purpose, in each region and in all the thinking that the purpose of education is to change the character of the human being better in the knowledge, attitudes and skills.³⁵

3. The Principles Of Character Education

To achieve the goal of character education in order to characters built right on target, then the character education has some principles. As for the principles of education of character are³⁶:

- 1) Promotes the basic ethical values as a base character.
- 2) Identifies the character that comprehensively includes thoughts, feelings, and behaviors.
- 3) Using a sharp approach, effective for building character.
- 4) Creates a community of schools that have a concern.

³⁵ Ibid, page. 30

³⁶ Majid Abdullah S. Ag dkk. *"Pendidikan karakter Perspektif Islam"*. (Rosda:Bandung). page. 57

- 5) Gives the opportunity to students to demonstrate good behavior.
- 6) Have coverage against meaningful and challenging curriculum that respects all learners, build up their character, and help them to succeed.
- 7) Is aiming at the growth of motivation on learners.
- 8) Enable the entire staff of the school as a moral community share responsibility for character education and faithful to the same basic values.
- 9) Existence of the moral leadership of the Division and support educational initiatives in developing broad character.
- 10) Enabling family and community members as partners in the business of building character.
- 11) Evaluate school, staff School Board as a character teacher, and the character manifestation of positive in the lives of students.

4. The Pillars Of Character Education

William Kilpatrick mentions one of the cause of the inability of someone behaves well even though she has had knowledge of the goodness of it (Knowing the Moral) is because he is not trained to do good (Moral doing). Departing from this thought then that character education success is heavily dependent on whether or not there is a Knowing, loving, and doing or acting in character education.³⁷

While Lickona stressed the importance of the three components of a good character, i.e. *moral knowing* or knowledge of moral, *moral feeling* or a feeling of

³⁷ *Ibid*, page.31

moral, *moral action* or moral deeds. This is necessary so that the child is able to understand, to feel, and simultaneously working on values of virtue.³⁸

1. Moral Knowing

Moral knowing is crucial to teach to the students so that they might be able to learn to catch the events around them, then the conclusion as a valuable experience and lessons that enrich their cache.

2. Moral Loving or Feeling

Moral feeling is another aspect which should be inculcated in the son who is the source of energy of human beings to act in accordance with moral principles. This reinforcement forms related to the attitude that must be felt by the students.

3. Moral Acting

The Moral Acting is how to make moral knowledge can be transformed into real action.

Character education of children should make a child accustomed to god behave so that he became accustomed to, and will feel guilty if he doesn't do it. For example, a child who used to bathe twice a day, will feel uneasy if he bathe only once a day. Thus, good habits that have become automatic instinct, will make a child feel guilty if they do not do the good habits.

To make it become realization to educate good habits alone is not enough. Children who are accustomed to doing good is not necessarily appreciate the importance of moral values. For example, he does not steal because knowing the

³⁸ Masnur Muslich, *Pendidikan Karakter (Menjawab Tantangan Krisis Multidimensional)*, (Bumi Aksara: Jakarta, 2011), page. 133

legal sanction, and not because it upholds the value of honesty. Therefore, after the children have the knowledge, parents should be able to foster a sense of a child or the desire to do good.

On the other hand, the desire to do good, sourced from a passion to do good (moral loving). Aspects of love is what Piaget termed as a source of energy which effectively makes a person have a consistent character between knowledge (knowing moral) and actions (moral action). Therefore, this aspect is the most difficult to teach because of concerns the area of emotions. And one way to foster the moral aspect of feeling is in a way a child awakens consciousness of the importance of giving a commitment to moral values.³⁹

5. The Process of Character Development

The formation of the character is one of the goals of national education contained in article I of UU SISDIKNAS of 2003 stated that among the objectives of national education is to develop the potential of learners to have intelligence, personality, and the noble moral.⁴⁰

Ellen G White suggests that the character development is the most important effort was ever given to man. There are two opinions about the formation of the character or character development. The first opinion is that the character heredity of birth cannot be modified or hard or be educated. A second opinion that characters can be changed or be educated through education in accordance with the paragraph which reads:

³⁹ *Ibid*, page. 135

⁴⁰ Asmani Jamal Makmur.2011."Pendidikan Krakter di Sekolah".DIVA Press:Jogjakarta. Hlm 29

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ

"..... Allah does not change the State of a people until they change the circumstances that exist in yourself"(QS. Ar-Ra'd 13: 11).⁴¹

While the elements of formation of characters is the mind because the mind which contained the entire program that formed from the experience of his life, was a pioneer in everything. The Program then forms the belief system that could eventually form a pattern of thinking that could have influenced them. If the embedded program in accordance with the principles of universal truth, then his behavior goes in harmony with natural law. As a result, such behavior brings peace and happiness. Conversely, if the embedded program does not comply with the principles of universal law, then his behaviour brought the damage and resulting in suffering. Therefore, the mind should get special attention.⁴²

In the development of the characters there are at least four corridors needs to be done, namely:⁴³

- 1) Integrate corporate values.
- 2) Something could be realized and something ones shouldn't.
- 3) Forming habits.
- 4) Being an example (Role Model) as a personal character.

When we see the character development is a continuous process, in our lives can be divided in 4 stages of development of characters, namely:⁴⁴

- 1) At an early age, we call the stage of formation.

⁴¹ Aqib zinal:2011."Pendidikan Karakter: Membangun perilaku positif Anak Bangsa".(Yrama Widya:Bandung). page. 41

⁴² Majid Abdullah S. Ag dkk. "Pendidikan karakter Perspektif Islam". Rosda:Bandung. page. 37

⁴³ *Ibid*, page. 37

⁴⁴ *Ibid*, page. 38-39

- 2) At the age of adolescence, we refer to as the development phase.
- 3) At the age of adulthood, we call the stage of consolidation.
- 4) On old age, we call the stage of wise.

6. Holistic Education and Character Education Design at School

Education which is able to support development in the future is the educational that able to develop potential of learners so that those concerned are able to face and solve the problems facing life. Education should touch the conscience of potential or potential competence of learners. The concept of education is increasingly important when someone feels should be entered in the life of society and the world of work because in question must be able to apply what is learned in school to deal with the problems faced in everyday life today and in the future.

Holistic education which develops the potential of the intellectual, spiritual, physical, and aesthetic should be noteworthy in schools to produce a generation of young people that have meaning in their life. Holistic education is a wise response of ecological, cultural, and moral challenges in this century, aiming to encourage the youth as the next generation to be able to live wisely and responsibly in a society that is sustainable and mutual understanding as well as participate in community development.

Holistic education is a philosophy of education that depart from the thought that it's basically an individual can find identity, meaning, and purpose in life through relationship with society, the natural environment, and spiritual values. Holistic education goal is to help develop the potential of the individual in

an atmosphere of learning more fun and exhilarating, democratic, humanist and through experience and interact with its environment. If it refers to Abraham Maslow's thinking, education must be able to deliver the learners to obtain self-actualization are characterized by the presence of: (1) awareness, (2) honesty, (3) freedom or independence, (4) trust.⁴⁵

Holistic education aims to embody the whole person, the man who has good character. It is a holistic education strategies here:

1. Apply a method of learning that involves the active participation of students, i.e. methods that can improve student motivation because the whole human dimension involved actively with the given subject matter that is concrete, meaningful and relevant in the context of his life (student active learning, contextual learning, inquiry-based learning, and integrated learning).
2. Create a conducive learning environment so that children can learn effectively in an atmosphere that provides a sense of security, respect, without threats, and giving spirit.
3. Provide character education explicitly, systematic, and continuous with involves the aspect of knowing the good, loving the good, and acting the good.

Having regard to the purpose of holistic education, character education does not stand alone as a subject. To build on and complement the values that has possess child to flourish as those values also live in societies, and that the child is able to reflect on, sensitive, and able to apply the values, character education is

⁴⁵ Barnawi dan M Arifin, *Strategi Dan Kebijakan Pembelajaran Pendidikan Karakter*, (Ar-Ruz Media: Jogjakarta, 2011), page. 53-54

not a monolithic subjects (stand alone). Its existence goes on in each subject. Character education is meta value from each subject.

In addition to the entry in each subject, other activities such as school self development and co-curricular, in fact, also be the right medium for character education.⁴⁶

C. School of Nature

1. Understanding of Nature School

School of nature seeks to develop education for all (all of mankind) and learn from all (all beings in the universe). So that human nature can flourish and grow in accordance with the competencies and learning together is the real nature of human qualities to the plenary.

Expected from an alternative school of nature not only change the system, learning methods, and targets but rather the education paradigm that will lead to improvements in the quality and outcome of education itself. Its The strategy target is the learners could become human resources investment for the future that respect and friendly with nature.

The school of nature can be an alternative school that can take children to be more creative, bold the child expressed his desire and direct on the positive things. The school of nature tends to liberate the creative desires of the child so that the child will find his own talent and his excess capacity.⁴⁷

⁴⁶ *Ibid*, page. 56

⁴⁷ Satmoko Budi Santoso, *Sekolah Alternatif, Mengapa Tidak?* (Yogyakarta : Diva Press, 2010), page. 13

The nature of the school is an education concept-based school which utilizes of the universe. The basis concept is the Qur'an and Hadith, that the nature of the creation of man is to become the leader in the face of the Earth.

2. Purpose Of Nature School

An effort that has no purpose will not mean anything, like someone who is not necessarily the direction traveled. The nature school offers an education which is a concept of values education and caring for the environment. Education in the school of nature is a concept work done consciously and clearly has a purpose. So expect in its application it does not lose its way and footing.

Nature school established basically aims to educate people of faith and piety to God as well as good moral (*akhlakul karimah*). According to the word of God above that what there is in the universe give you lessons, according to the signs of the greatness of the course for those who think.

The existence of the nature school is basically the purpose of curriculum includes the creation of good morals, the mastery of knowledge and the creation of an adequate understanding of leadership.⁴⁸ Whatever the background of the pupils concerned, school nature as a place to learn is the creation of good morals. Therefore, in the nature, one of the school's curriculum is based on an eligible religious education.

Students are expected to master the knowledge to good use. While studying at the school nature based curriculum, students are also required to

⁴⁸ Satmoko Budi Santoso, *Sekolah Alternatif, Mengapa Tidak?* (Yogyakarta : Diva Press, 2010), page. 18

master the science adequately. One thing that could not be passed from the existence School of nature is its commitment to the creation of an adequate understanding of leadership. More specifically, the student is not formed into the follower a particular product. They are geared to be an innovator who has the soul of leadership. The context of the leadership here is not only capable of leading the socially, but also for himself.

The orientation, making the child more friendly and respect the environment. In addition to focusing more on the advantages of belonging to the child with the methodology of action learning is creating and making something new from materials available in nature, whether in the form of trees, fruit, or the other. So in the real world, is expected to come out of target students capable of being the pious son which has criteria love environment, become an innovator in terms of leadership and team work as well as being able to do business in the real practice.⁴⁹

The goal of the school of nature on the other hand, when analyzed from a collective target is working to produce those wonderful men to build civilization. Substances (spirit) of the nature school taught the four major things, namely universal morals, logic, science, leadership, and entrepreneurship.

3. School of Nature Learning

According to the Mulyasa learning in fact is the interaction between learners and their environment so that changing behaviour towards the better. In

⁴⁹ Septriana, *Lendonovo Sebuah Novel Tentang Dia. Penggagas Sekolah Alam*, (Bogor: SoU Publisher, 2009), page. 90

learning, many factors that influenced them, either internal factors that come from the individual, nor the external factors that come from the environment of the individual.⁵⁰

Education in Indonesia stimulate the growth of alternative schools are believed to have the quality of education is better than regular schools. One of the alternative school which is now of interest is school-based nature. The school of nature in the learning emphasizes the process of integrating the human with the nature that exist in surrounding environment.

In accordance with the teachings of Islam, human are welcome to take advantage of nature to meet the fital needs of the human will and accounted for deeds on Earth.⁵¹ Among the best ways to integrate science with the Qur'an, or known as the scientific integration of *Ilahiah*. By way of observing and understanding the natural phenomena directly, or phenomenon that occurs so that we can get the media learning quality and cheap. This is in accordance with God's word in *surah* al-khafi verse 109:

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفَذَ الْبَحْرَ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتِ رَبِّي وَ لَوْ جِئْنَا بِمِثْلِهِ مِدَادًا

“If the oceans became ink for (write) the sentence my God, really drop it before it runs out the Sea (written) the sentences of my Lord, even if we sign up to as much as it was (also)”. (QS. Al Kahfi:109)

Their psychological condition when studying in the open nature will also be very influential to their way of learning effectiveness. The atmosphere and a pleasant environment conditions (Fun Learning), will strongly support in the

⁵⁰ E. Mulyasa, *Kurikulum Berbasis Kompetensi, (Konsep, Karakteristik dan Implementasi)*, (Bandung: PT. Remaja Rosdakarya, 2004), page. 100

⁵¹ Fazlur Rahman, *Tema-Tema Pokok Al-Quran*, (Bandung: Pustaka, 1983), page. 116

learning process. Based on this, it is very important for us to conceptualize a system that organizes educational teaching and learning to appreciate each potential.

In learning can be aligned with students' psychological conditions, so that their brains would be very easy to collaborate in the learning process and the learning process will be highly optimized and effective.⁵²

School of natural learning systems are generally used with thematic concept and still be integrated with existing learning. Each theme is discussed from various sides of the morals, art, language, leadership, and knowledge. Each level has a number of different discussion themes.⁵³ In addition to having different methods and vision of the school in general, true to its name, the atmosphere is presented also makes students close to nature.

Nature school students are school-aged children who adjusted to the ranks, so it does not discriminate. In practice children are given freedom in their creative desires and so will find their own talents and abilities they had based the natural surroundings. The method uses the natural environment around. The use of the natural environment surrounding not only as an object of observation alone but also as a facility in the process of learning (learning experience). Using active learning methods where the teacher really acts as a facilitator so that will be created the learning atmosphere that will cause of creativity and capability with more optimal. The teacher should devise various themes of learning about the

⁵² http://id.wikipedia.org/17042010/wiki/Sekolah_alam, accessed on 24 June 2013, 10.00 am.

⁵³ Edukasia, Sekolah Alam, *Sebuah Alternatif Pendidikan*, (Suara Merdeka, Jum'at, 12 Februari 2010), page. 18

environment such as air, insects, garbage and more and then put into practice by the method of outing (outgoing activity).⁵⁴

In the lesson, concept of the nature schools used is the way to learn while playing with expectations focus orientation develop advantages of belonging to the child with no default search method and relatively pleasant kid received in the form of a particular game. The learning methodology used tends to lead to the achievement of the innovative logical thinking in the form of action learning (real practice).⁵⁵

The attractive from the nature school, is not just students studying teacher was prosecuted for continuous learning, could be from students or other teachers. That is very important in learning basic planting is that all beings are obliged to learn, learning in the context of social tolerance. Even more in the process of learning, not just chasing value, but how to understand how far the learning process can be enjoyed and applied properly.

⁵⁴ Anggun Puspita, *Belajar dan Bermain ala Sekolah Alam*, (Suara Merdeka, Minggu, 2 Mei 2010), page. 04

⁵⁵ Satmoko Budi Santoso, *Sekolah Alternatif, Mengapa Tidak?* (Yogyakarta : Diva Press, 2010) , page. 14

CHAPTER III

Research Method

A. Approach and The Types Of Research

In this study, the type of research is used the qualitative research. According to Taylor, and Bogdam qualitative research is as research procedure that generate a descriptive data in the form of words written or spoken of people and behavior that can be observed.⁵⁶

As for the approach taken in this research is descriptive qualitative approach. Descriptive research is the study of a particular population or phenomenon to explain those aspects that are relevant to the observed phenomena, describes the characteristics of a phenomenon or problem. Descriptive research generally do not use the hypothesis (non hypothesis) so in the research don't need to formulate a hypothesis.⁵⁷

In a descriptive study, the data collected is not numbers but be either words or pictures. The Data in question may have come from interviews, field notes, photographs, videotape, personal documents, notes or memos and other official documents.⁵⁸

In this regard, the implementation of research and the study based on process of data retrieval completely for further data are presented for descriptive words in the form of written or oral.

⁵⁶ Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, (Bandung: Remaja Rosda Karya, 1991), page. 3

⁵⁷ Suharsimi Arikunto, *Prosedur Penelitian* (Jakarta: Rineka Cipta, 1998) , hlm.245

⁵⁸ Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, (Bandung: Remaja Rosda Karya, 2011), page. 11

This approach is used with the reason that research with the title "Implementation of Holistic Education for Developing Students Character at The School of Nature Generasi Rabbani Gondanglegi Malang" is a research that is revealing an event or incident on the subject are examined, namely how the concept of holistic education at the school of nature, holistic learning strategies, and the evaluation, also the problems that exist in practice. Therefore, to understand the phenomenon as a whole would have to meet all the context and do a thorough analysis, and the elaboration to be described.

B. Research Site

The object in this study is the School of Nature Generasi Rabbani Gondanglegi Malang. Located at the street Sidotrisno RT 21 /RW 03 Gondanglegi, Malang. The researcher deliberately take this location because this school is one of the schools in Malang which have been applying the holistic education, and this can be seen from the education in that school not only prioritizes the intellectual quotient of students in learning that often only measured from ranking in the report card and final examinations, but in this school also developed the moral, or behaviour the students in order to become *akhlakul karimah* (IQ and SQ).

Besides that, the physical design of the school show the real difference from other school. As the school's only set in lush leafy tree with the shacks around it, without any classrooms building towering, etc, and this conditions such

as into a holistic educational characteristics, namely fun and close to the environment.⁵⁹

C. The Presence of Researcher

In this research, because it uses a qualitative approach, the main instruments are the researcher herself. Researcher in this study was an observer and collecting data. The collector primary data in qualitative research is researcher alone.

Regarding the status of the researcher here full as an observer and also the researcher has been known by subjects or informants. In addition, the status of the researcher presence has been known by the school of nature Generasi Rabbani Malang.

As for the activities of researcher can be itemized as follows:

1. Preliminary Observations (as an observation to decide on researching at that school).
2. Observation and interviews at a glance with the head of the Foundation and also the submission of a letter of introduction from the faculty to the school.
3. Observation and documentation data retrieval.
4. Conducts interviews with informants as the data source.
5. Certificate Request that has completed research.

⁵⁹ First Observation, on 22 June 2013, at 12.30 pm

D. Data Sources

The Data in question here is the result of the recording of researcher, even in the form of facts and figures. According to another source, the data is all facts and figures that may be material to assemble the information, while the information is the result of data processing which are used for such a purpose.⁶⁰

The data needed in this research is data about the implementation of holistic education for developing students character at the school of nature Generasi Rabbani in terms of the concept of education, learning device, programs that are implemented, and the process of learning at the school of nature Generasi Rabbani in applying the holistic education in an effort to shap the character of students.

While the data source in this research is the subject from which data is retrieved. As for the source data consists of two kinds:

1. Primary Data

Primary Data is the data which directly collected by researcher from its source.⁶¹ The words and actions of those who observed or interviewed is the main data source. In this research, which acts as the person giving the information (the informant), are:

a. The head of foundation of the nature school Generasi Rabbani.

As the main drafter of nature school Generasi Rabbani, head of the foundation can be used as the main data source to obtain data about the concept,

⁶⁰ Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, (Bandung: Remaja Rosda Karya, 1991), page. 96

⁶¹ Sumadi Suryabrata, *Metodologi Penelitian* (Jakarta: Raja Grafindo Persada, 1998), page. 84

strategies, and problems of holistic education at the school of nature Generasi Rabbani.

b. The principal of elementary school of nature Generasi Rabbani.

The principal can be used as the main data source to obtain data about the implementation of holistic education, including learning strategies, the program that existing at the school and existing problems in implementation of holistic education at the school of nature.

e. The students at the elementary school of nature Generasi Rabbani.

Students are can be used as the main data source to obtain data on the process of implementation of holistic education at the school of nature also with the problem. Because they are the subject of the educated and developed his character. In this case, the student would become informants or object that is examined is the students of third grade and sixth grade at primary school of nature Generasi Rabbani.

f. The teachers at the elementary school of nature Generasi Rabbani.

Teachers are can be used as the main data source to obtain data about the process of holistic education at the school of nature, from the strategies, evaluation, to the problem. Because the teacher is the person closest to the students and the educators at the school.

2. Secondary Data

The data is typically composed in the form of documents, such as data on the productivity of an agency and so on. Secondary data used by researcher is the data obtained from a variety of literature relevant to the discussion of holistic

education, emotional intelligence, intellectual intelligence, and spiritual intelligence, also a discussion about the school of nature. Other Data is retrieved directly from the parties concerned in the form of data, picture, video, archives, and documents of the school as a learning tool in nature school to know the process of learning and the learning strategies and programmes that implemented at the school of nature Generasi Rabbani for developing the character of the students.

E. Methods of Data Collection

In this study, the author used field research, researcher work directly to the location to get valid data. The methods of collecting data in this study is:

a. Observation Method

Observation method is observation and record-keeping of an object with a systematic phenomenon investigated.⁶² The observation in this study was done openly and known by a subject researched. This method is used as a complementary and supporting the data collection to observe and record of implementation also the problems of holistic education at the school of nature and how the strategies used in integrating the three main intelligence (IQ, EQ and SQ) at the school of nature Generasi Rabbani Gondanglegi Malang. Here the researcher will be accompanied by tools, such as: tape recorders, cameras, and video.

⁶² Sukandarrumi, *Metodologi Penelitian, Petunjuk Praktis untuk peneliti Pemula* (Yogyakarta: Gajahmada University Press,2004), page.69

b. Interview Method

Interview method is a conversation with a specific meaning. The conversation was conducted by the two parties, namely the interviewer who ask questions and interviewee that provide answers to that question.⁶³

This interview was conducted to find data about the concept of holistic education at the school of nature Generasi Rabbani, how the strategies, and to know the variety of the evaluation, also the problems of implementation of holistic education in schools. As for the research subject in interview is the head of the foundation, the principal, the students, and the teachers at the school of nature Generasi Rabbani.

c. Documentation Method

Method of documentation is looking for data about things or variables in the form of notes, transcripts, books, newspapers, inscriptions, minute-book of meetings, agenda and others.⁶⁴

This method is used by researcher to obtain data about the background research object that includes a history of the founding of the school, teachers condition, students condition, pictures and video (to obtained data about the strategies in integrating intellectual, emotional, and spiritual intelligence), and also the data about the device learning at the school of nature, to know the strategies, and the evaluation tools of holistic education in school.

⁶³ Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, (Bandung: Remaja Rosda Karya, 2011), page. 186

⁶⁴ Suharsimi Arikunto, *Dasar-dasar Evaluasi pendidikan* (Jakarta: Bina Aksara, 1987), page. 236

F. Data Analysis

According to Bogdan and Biklen in his book Lexy J. Moleong define the data analysis is the efforts that conducted by way of working with data, organizing data, choosing into a manageable unit, make the synthesis, search and find patterns, find what is important and what is learned, and decide what can be told to others.⁶⁵

While according to Masri Singarimbun and Sofyan Effendi said that data analysis is the process of simplification of the data in a form that is easily read and interpreted.⁶⁶

In analyzing the data, the researcher uses the Constant Comparative Method, because in analyzing the data, researcher regularly compare the data with other data, the category one with other categories.⁶⁷ After the data is retrieved from the location of research and has been collected, the next step is data obtained is clarified and choosed then do the top grouping of similar data and then look for the link between one category and other categories, and then analyzed the contents correspond to the information that researcher needs that concrete and deep. Data obtained in this study is the result of an interview with all the related parties, from the documentary that related with holistic education at the school of nature, and also based on the results of observation of the researcher that conducted in the field directly.

⁶⁵ Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, (Bandung: Remaja Rosda Karya, 2011), page.248

⁶⁶ Masri Singarimbun dan Sofyan Effendi, *Metode Penelitian Survei* (Jakarta: Rineka Cipta, 1993), page.263

⁶⁷ Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, (Bandung: Remaja Rosda Karya, 2011), page. 288

As for the approach to the mode of data analysis, the researcher uses narrative, that is data obtained from the research such observations, results of the interview, the results of the documentary method of gathering data from the field is composed of researcher is not poured in the form of statistical numbers. Results of the analysis is the exposure of a view of the situation examined in the form of a narrative description.

G . Data Validity

According to Lexy J.Moleong the criteria of validity of data there are four kinds: (1) creadibility, (2) transferability, (3) dependability, (4) confirmability.⁶⁸

1. Creadibility

Data creadibility intended to prove that the data was successfully collected in accordance with fact. There are several techniques to reach creadibility, there are: the extension of participation technique, persistence of observation, triangulation, checking the peer, adequacy of referential, study negative cases, checking of members.⁶⁹

As for the validity of the data checking in here, researcher uses several techniques, which:

a. Triangulation

In this technique, the researcher did with the way comparing observations data with the results of the interview, comparing the statement of the person's

⁶⁸ Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosda Karya, 1991), page.104.

⁶⁹ Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, (Bandung: Remaja Rosda Karya, 2011), page. 327

perspective with a broad range of opinions and views of people like the other teachers, or students, and also comparing results of interviews with the contents of a document that is related.

b. Checking members.

In this technique, the researcher did with the way provides the opportunity for respondents to provide additional data because by providing the writing of researcher to the respondent will think back on things that haven't been thought at the last time, provide an opportunity for researcher to recapitulate the temporary acquisition results making it easy to step to data analysis, gives the opportunity to the respondents to conduct an overall assessment of the adequacy of the overall data and checked it out with data from their self.

2. Transferability

In this study, attempts to build transferability did by a detailed description. This technique requires the researcher to report the results of her research by meticulously as possible describing the context where the research took place. And obviously that report should refer to the focus of the research.⁷⁰

3. Dependability

This criteria is used to maintain prudence will be the occurrence of possible errors in collecting and interpreting the data so that the data can be justified scientifically. A mistake often made by man himself especially researcher because of lack of time, knowledge, experience. The way to set that

⁷⁰ Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, (Bandung: Remaja Rosda Karya, 2011), page.338.

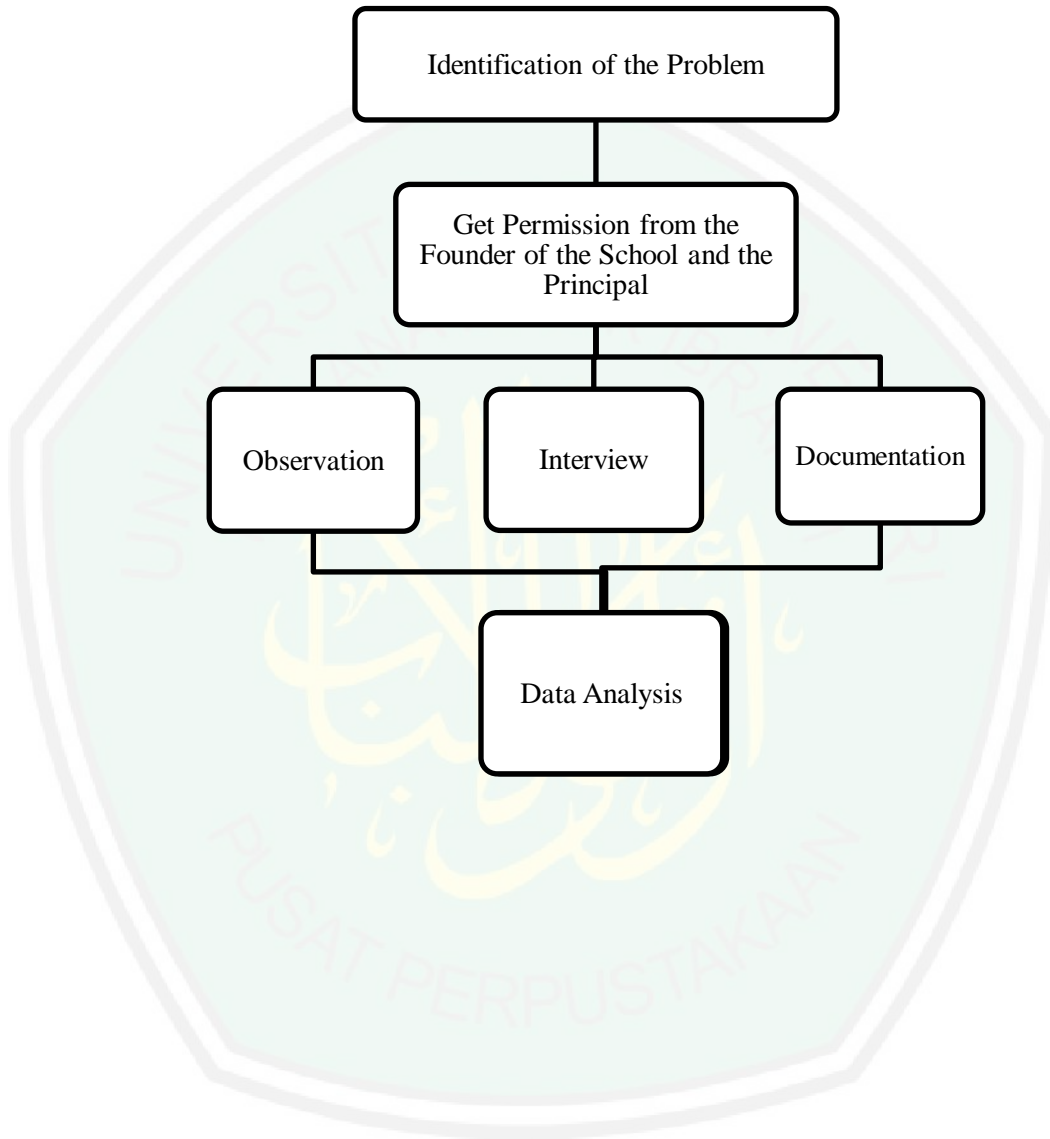
process of research can be accounted through an audit of dependability by independent auditor by lecturer supervisor.

4. Confirmability

This criteria are used to assess the results of the research did by way of checking the data and information and also the interpretation of the results of research and traced through the audit trail of the raw data contained on the record interview, an overview document and others, and where things come from. Then the auditors try to make a decision whether that conclusion is logically drawn and derived from that data. It is done by looking carefully and learn the techniques of analysis, the quality of interpretation, and others.⁷¹

As the steps in this research can see in the picture below:

⁷¹*Ibid*, page. 341

Picture 3. 1**Flow Chart of Research Procedure**

CHAPTER IV

EXPOSURE DATA AND RESEARCH FINDINGS

A. An Overview of the School of Nature Generasi Rabbani

1. A Glimpse of The School of Nature Generasi Rabbani

The elementary school of nature Generasi Rabbani is located in South Malang, more precisely in Gondanglegi, in the path Sidotrisno RT 21/RW 03. The school of nature Generasi Rabbani was founded as sought to replace the entire physical facilities and props are expensive with facilities that have been given of God through the universe, with the main goal scored rabbani generation by utilizing that exists in the universe as a medium of learning. The idea to establish this school also appeared inspired education conducted by the Prophet Muhammad against his friends, that when the Messenger of educating the friends under the date palms without using the facilities building benches and more. But their quality is outstanding.

The elementary school of nature Generasi Rabbani is a school based on education with the concept of the universe. Ideally the concept departs from the values of the Qur'an and Sunnah which stated that the fact of the creation of man is to be a leader, Caliph in the face of the Earth. However, human beings are also weak to work and charity according to behaviour, talents and abilities as well as the influence of the surrounding nature. Therefore the treatment to the student or learner have to be lovingly and ease as the word of the Prophet which means

"Make it easy and do not complicate, give good news and don't make the deterrent".

For the early stages of level of education organized the school of nature Generasi Rabbani (SAGR) is a Play Group, kindergarten and primary Students are received in SAGR quite diverse, both from an economic background and level of intelligence. There is no admission test, there is no uniform everyday, but only one for sports uniforms. Contributions to education varies greatly depending on the ability of students ' parents. They learn in the outdoors, so the learning process takes place in an atmosphere that was fun, making the students or learners far of a depressed and bored.

Curriculum that applied in the primary school of nature Generasi Rabbani (SDAGR) is combining with curriculum from DIKNAS with the curriculum of Nature School that unfold into the life Skills-based curriculum (KBKH). The approach was conducted with an approach tailored to the needs of their respective age with orientation to prepare students to be more self-sufficient in overcoming all the problems of the future life as well as knowing the values of life.⁷²

⁷² Profile of the Elementary School of Nature Generasi Rabbani

2. Vision, Mission, and Goals of The Elementary School of Nature Generasi Rabbani Malang.⁷³

a. Vision

Vision of The Elementary School of Nature Generasi Rabbani is:

- 1) Became the leading education providers for the students to put forward the service wholeheartedly and fun as well as continue to be developed as a professional in the frame of the da'wah Islamiyah.
- 2) Be a solution with the parents, the environment, and the community in preparing personal students as a whole as the basis for the shapping of a Rabbani Generation that *rahmatan lil ' alamin*.

b. Mission

Mission of The Elementary School of Nature Generasi Rabbani is:

- 1) Instilling a love of God and his Messenger early on to all students.
- 2) Impart the basics of Aqidah Islamiyah that clean and accustomed the implementation of daily worship appropriate guidance the Prophet SAW.
- 3) Impart habituation of Akhlaqul Karimah in everyday life, including daily prayer.
- 4) Educate the students can read the Qur'an, accustomed to read, pondering the meaning as well as teach it.
- 5) Instill habituation to study through exploration and experimentation.
- 6) Helps to recognise and develop their interests and talents of the students.

⁷³ Profile of the Elementary School of Nature Generasi Rabbani

- 7) Imparts habituation to keep clean themselves and the environment as well as the health of the body.
- 8) Imparts conditioning care to the environment and foster independence.

c. Goals Of School

Goals of The Elementary School of Nature Generasi Rabbani is:

- 1) Pursues the realization of human beings who plenary in order to ready live in his era
- 2) Help relieve the burden of the obligation of parents or caregivers in fostering their children.
- 3) Prepare a generation that has the advantage of intellectual, emotional and practical.

3. Profile of The Elementary School of Nature Generasi Rabbani Malang.

A. FOUNDATION

Name of The Foundation : Yayasan Sosial dan Pengembangan
Sumber Daya Ummat “BINA UKHUWAH”
Cabang Malang

Foundation Address : Jl. Sidotrisno RT 21/RW 03 Gondanglegi

Deed of Foundation Founder : Akte Notaris Hernowo, SH Nomor 5 Tahun 1998

Chief of The Foundation

Name : Dikko Yudha Hidayat, drh
Address : Jl. Hayam Wuruk 19 Gondanglegi
Citizenship : WNI

B. SCHOOL

Name of The School : SD Alam Generasi Rabbani

The Level and Type of School : Swasta

Class : I sampai dengan VI

School Address : Jl. Sidotrisno RT 21/ RW 03 Gondanglegi

Time For School : Pagi hari

Establish Since : 2003

The Principal Identity

Name : Imam Zuhdi, S. PdI
Address : Jl. Melati Putat Lor Krajan Gondanglegi
Last Education : S1
Citizenship : WNI

B. Exposure Data Research Results

According to the results of the research undertaken, researcher obtain data about the implementation of holistic education at elementary school of nature Generasi Rabbani Gondanglegi Malang. In this research, the author or researcher used the method of observation, interviews, and documentation.

As for the data that the researcher obtained from the elementary school of nature Generasi Rabbani Gondanglegi about the holistic education for developing students ' character is as follows:

1. The Concept of Holistic Education for Developing Character of Students at The Elementary School of Nature Generasi Rabbani Gondanglegi Malang.

Holistic education is education that is able to balance and develop the intellectual, emotional, and spiritual intelligence optimally. Then it should have the concept of holistic education oriented to develop the elements of the third (intellectual, emotional, and spiritual intelligence). So also with the elementary school of nature Generasi Rabbani of much before founding school, the founder of the school has already designed how the concept of this primary school.

The concept of education in the elementary school of nature Generasi Rabbani is education as a whole, it can be seen in the vision of the elementary school of nature Generasi Rabbani “Menjadi solusi bersama orang tua, lingkungan dan masyarakat dalam menyiapkan pribadi anak didik yang utuh sebagai dasar pembentukan Generasi Rabbani yang *rahmatan lil ‘alamin.*” **Be a solution with the parents, the environment, and the community in preparing**

personal students as a whole for the basis of the shapping of a Rabbani Generation which *rahmatan lil ' alamin*."⁷⁴ In preparing personal students as a whole here, namely by implementing education involving all aspects of *fitrah* that owned by each child, including IQ (Intelligence Quotient), EQ (Emotional Qoutient), and SQ (Spiritual Quotient).

Education at elementary school of nature Generasi Rabbani (SDAGR) was built with the concept of education as well as provide a fun learning environment that is conducive to student, so that the child can learn effectively in an atmosphere that provides a sense of security, respect, without threats, and giving spirit. The words like this are similar to what has been said by the founder of the school of nature Generasi Rabbani Malang, is:

“Sekolah ini saya bangun dengan konsepnya menyenangkan, yakni memberikan pendidikan yang terbaik bagi anak-anaknya sesuai dengan fitroh mereka, dalam segi emosional, intelektual, spiritual, sosial, juga sesuai dengan perkembangan psikologis mereka. Bukan kemudian harus diatur dengan banyak hal, jadi memang kita ciptakan bagaimanapun situasinya mereka nyaman ketika belajar, bisa belajar sambil bermain ataupun bermain sambil belajar. Artinya yang paling nyaman bagi anak-anak itulah yang kita upayakan.”

“This school I built up with the concept of fun, providing the best education for the children in accordance with their *fitrah*, in terms of emotional, intellectual, spiritual, social, also in accordance with their psychological development. Then do not have to be arranged with a lot of things, so did we create them, however the situation is comfortable when learning, can learn while playing or playing while learning. That is the most comfortable for young children that is what we strive.”⁷⁵

⁷⁴ Profile of the Elementary School of Nature Generasi Rabbani

⁷⁵ Interview with *Abi Dikko*, the founder of scool of nature Generasi Rabbani Gondanglegi, Malang, on 7 December, at 09.35 am

The comfort of the students or learners in learning is preferred because the elementary school of nature Generasi Rabbani (SDAGR) wanted a students can more optimally in learning. it can be said that the elementary scschool of nature Generasi Rabbani is make serious efforts to develop the intellectual intelligence of the students.

In addition to the comfort of learning in an effort to develop the intellectual intelligence, in the elementary scschool of nature Generasi Rabbani is also balancing with the developing of the character in order to form the good personal (*akhlakul karimah*). This is in line with the statement made by the principal of elementary school of nature Generasi Rabbani Malang:

“Di Sekolah Alam Generasi Rabbani ini mbak, pendidikan tidak hanya akademik, akan tetapi juga sikap atau akhlaknya, entah sikap ke teman, guru, dan orang lain. Itu bukan berarti kita tidak memikirkan akdemiknya, kita tetap memberikan hak anak-anak untuk mengembangkan kecerdasan intelektual, itupun juga kita berusaha untuk menciptakan pembelajaran yang menyenangkan.”

“In this elementary school of nature Generasi Rabbani, education is not only academic, but also an attitude or their morals, either attitude to their friends, teachers, and others. It doesn't mean that we don't think of their academic, we still give the right of children to develop the intellectual intelligence, that even also we strive to create a fun learning.”⁷⁶

The concept of education in the elementary school of nature Generasi Rabbani (SDAGR) not only give priority to children's cognitive ability (IQ) but also by forming children into the good personal by *akhlakul karimah* (EQ and

⁷⁶ Interview with *Abi Imam*, as the principal of elementary school of nature Generasi Rabbani Gondanglegi, Malang, on 4 December 2013, at 02.18 pm.

SQ), so that the child will have an intact personal. This is in line with the statement of third grade teacher as below:

“Di sekolah alam sini itu tidak terlalu menekankan akademik saja, akhlakul karimah nomor satu. Selain itu, dalam mengasah kecerdasan akademik siswa pun, kami berupaya mendidik anak dengan menyenangkan, penuh tantangan, dan tidak monoton.”

"In this school of nature it's not only too put forward in academic, *akhlakul karimah* is become number one. Beside that, for honing the academic intelligence of students, we strive to educate children with fun, challenging, and doesn't monotonous."⁷⁷

Education at elementary school of nature Generasi Rabbani also always holding on to the spiritual values in educating children. The statement also disclosed by the founder of the school of nature Generasi Rabbani (SDAGR), which is:

“Asalnya kita memang memulai sekolah ini dengan aktivitas dakwah, sehingga kita tetap fokus mengedepankan dakwah dalam wadah pendidikan. Jadi dakwah ini menjadi ruh dari pendidikan yang kita jalankan. Artinya, setiap aktivitas itu ada nilai-nilai Islam di dalamnya. Dan itu kita mulai dari sejak dini. Seperti halnya, kami tidak mewajibkan mereka memakai seragam yang berkerudung. Tapi kami hanya mewajibkan memakai pakaian yang menutup aurat, dari sinilah mereka akan belajar bebas memilih baju tetapi mereka tahu batasan-batasan aurat yang harus ditutupi.”

“Originally we did start this school with *da'wah* activity, so that we remain focused to put forward *da'wah* in education. So this became the spirit of education that we run in this school. It's mean, each activity were the Islamic values in it. And that we start from early on. As is the case, we do not require them to wear a hooded uniforms. But we are only required to wear clothes which cover the *aurat*, from this they will learn to choose the clothes by free but they know the limitations of the *aurat* which must be covered.”⁷⁸

⁷⁷ Interview with *Bunda* aliyah, as third grade teacher, on 27 November 2013, at 01.54 pm

⁷⁸ Interview with *Abi Dikko*, the founder of school of nature Generasi Rabbani Gondanglegi, Malang, on 7 December, at 09.35 am

As *Abi dikko*'s statement above, that every activity in educating children there are Islamic values in accordance with the results of an interview with *Bunda Atik*, as sixth grade teacher, as follows:

“Setiap kegiatan dalam proses pembelajaran, guru selalu memberikan pesan moral kepada siswa dan memberikan nilai-nilai spiritual yang terkandung dari materi atau fenomena yang dilihat oleh anak didik, sehingga pengetahuan itu menjadi bermakna, dan tidak sia-sia bagi mereka. Lebih baik pengetahuan yang sedikit tetapi bermakna dan bernilai daripada pengetahuan banyak tetapi tidak bisa memaknai arti sesuatu yang ia ketahui. Oleh karena itu, guru-guru disini memang selalu diberi pelatihan untuk tidak pernah bosan dalam menjadi figur yang baik bagi peserta didiknya, yaitu dengan memberikan pembelajaran yang bermakna”

"Each activity in the process of learning, teachers always give moral messages to students and provide spiritual values that contained in the material or phenomenon that is seen by the students, so that the knowledge become meaningful, and doesn't in vain for them. Better little knowledge but meaningful and worth than knowledge a lot but could not interpret the meaning of something he has known. Therefore, the teachers here are always given the training to never get tired of being a good figure for his/her students , namely by providing meaningful learning ⁷⁹

From the results of the several interviews above, it can be concluded that the concept of holistic education at elementary school of nature *Generasi Rabbani* is: “Education that involve the fitrah aspects belonging to children, such as IQ, EQ and SQ to accompany learners become a whole personal by making the Islamic values as a guide.”

⁷⁹ Interview with *Bunda Atik*, as third grade teacher, on 17 April 2014, at 09.45 am.

2. Strategies are Used in Integrating The Intellectual, Emotional, and Spiritual Intelligence at The Elementary School of Nature Generasi Rabbani Gondanglegi Malang.

For developing and integrating the potential competence and conscience of the learners (IQ, EQ and SQ) at the school of nature Generasi Rabbani Gondanglegi Malang, used multiple strategies, namely:

a. Habituation

In integrating the intellectual, emotional, and spiritual intelligence. The school of nature Generasi Rabbani Gondanglegi Malang using habituation strategies. Habituation is something or behavior that is deliberately conditioned that such behaviour will be the integral part of everyday life.

Conditioning or habituation is done at the school of nature Generasi Rabbani Gondanglegi Malang, it's mean the students directed toward behavior change that still makes the concept of Islam as a guide to life (way of life), including:

1. Habituation to speak good words and polite

At the school of nature Generasi Rabbani Gondanglegi Malang the children or students there from early conditioned using a good word said in their association. This is similar to observations of the researcher, is:

“Peserta didik terbiasa memanggil sesama teman dengan menggunakan kata "*mas* atau *mbak*", dan kepada guru mereka dibiasakan menggunakan kata "*bunda* atau *abi*, bahkan saya sebagai orang yang masih asing pun juga mereka panggil dengan sebutan "*bunda*" ”.

"The students are accustomed or familiarize to calling their firends each other with the use of the word" *mas* or *mbak* ", and to their teachers familiarize by using the word" *bunda* or *abi*, even me as a person that is still foreign for them, they also called me by "*bunda*".“⁸⁰

This is besides to familiarize the learners to speak good words, conditioning or habituation by calling the words *bunda* or or *abi* also aims to create the emotional closeness of students. So the expected relationship between teachers and students at elementary school of nature Generasi Rabbani like a children with their parents. So that no one has the attitude of a shy and afraid to ask about lessons in school, and others.

And this statement is in accordance with what has been expressed by Abi Dikko as founder of the elementary school of nature Generasi Rabbani Malang:

“Kalau kita melihat pada panggilan anak-anak terhadap guru-guru disini, kenapa sih mereka memanggil bunda atau abi? Kenapa gak pak guru, atau bu guru ? Itu terdapat filosofis di dalamnya yakni kita ingin antara kita dan anak-anak ini tidak ada jarak sebagaimana mereka di rumah dengan orang tua mereka, dan di sekolah kami yang menjadi orang tua mereka. Jadi kedekatan itu yang kita bangun”

"If we look at the student's call to their teachers here, why they called *bunda* or *abi*? Why not Mr or Mrs? There is the philosophy in it, that is we want between us and these children there is no distance as they are at home with their parents, and at the school we became their parents. So that closeness we build in this school”⁸¹

⁸⁰ Observation on 27 November 2013, at 07.00 am

⁸¹ Interview with Abi Dikko, the founder of scool of nature Generasi Rabbani Gondanglegi, Malang, on 7 December, at 09.35 am

In addition, teachers commonly called “*bunda*” also familiarize and never tired of reminding the students to say abusive, and yelled to his friend or his parents for not doing it that way. Then the mother or teacher reminded him in a way that is smooth and gentle. This is in line with the word of *bunda* Aliyah, as the teacher in third grade:

“Di Sekolah Dasar Alam Generasi Rabbani, anak dibiasakan untuk bertutur kata yang baik *bunda*. Seperti ketika ada murid yang memanggil temannya dengan berteriak-teriak, maka saya ingatkan untuk memanggil dengan cara yang sopan. Dan juga saya selalu ingatkan bahwa mereka tidak boleh berkata kasar kepada orang tuanya dan harus menggunakan bahasa krama inggil kepada orang tuanya. Kalau tidak bisa, lebih baik menggunakan bahasa indonesia.”

“In the elementary school of nature Generasi Rabbani, the students conditioned or accustomed to speak good words, *bunda*. Like when there is a disciple who called his friend with a rant, then I remind to call with a polite way. And also I always remind them that they should not say rude to his parents and had to use the language of *krama inggil* to their parents. If not, better to use bahasa indonesia”⁸²

In conditioning the learners to speak good words, and behave politely, a teacher at the elementary school of nature Generasi Rabbani also must be prepared to be a figure for students. Because their characters are much easier to form. And when teachers cannot become a good figure but to train learners to apply well, then learners will think is biased. Like, "he said to tell good but why the *bunda* or *abi* act bad?". This is in accordance with the words of the *bunda* Aliyah, as the teacher of third grade in the elementary school of nature Generasi Rabbani Malang:

⁸² Interview with *Bunda Alya*, as the teacher in third grade, on 27 November 2013, at 01.54 pm.

“Ketika guru mempunyai figur yang baik pada anak, meskipun sedikit omong. Maka anak akan menirukan dengan sendirinya. Tapi kalau kita sudah tidak memiliki figur sebagai seorang guru yang baik, maka kita tidak akan dihormati dan perkataan kita tidak akan didengar”
 “When the teacher has the figure of a child, although in a little talk. Then the child will be imitated by themselves. But if we already don't have the figure as a good teacher, then we will not be honored and our words will not be heard”⁸³

This shows that at the school of nature Generasi Rabbani Gondanglegi Malang besides studied and developed the intellectual intelligence, also integrating emotional intelligence by teaching how should their relationship to friends, teachers, parents and that's all based on the spiritual values (*Islami*).

2. Habituation for sharing and helping each other

At the school of nature Generasi Rabbani Gondanglegi Malang, the children or learners there from early familiarized to share with each other, share in the form of any thing, food, science, etc. It is based on the author's observation, as follows:

“Setiap anak didik yang membawa makanan, mereka akan saling berbagi. Meskipun ada yang diberi sedikit dan ada yang diberi banyak. Bahkan saya yang sebagai pendatang baru juga mendapat bagian kue dari peserta didik”
 “Each student who brings food, they will still share each other. Although there was divided a little also a much measure. Even me, as a newcomer, also got the cake from the learner”⁸⁴

The students in the elementary school of nature Generasi Rabbani Malang have the attitude of love to share with one another because *bunda* and *abi* in the elementary school of nature Generasi Rabbani always familiarize from early on.

⁸³ Interview with *Bunda Alya*, as the teacher in third grade, on 30 November 2013, at 09.00 am.

⁸⁴ Observation on 30 November 2013, at 09.00 am

And this statement is justified by the Principal of elementary school of nature Generasi Rabbani, namely *Abi Imam*:

“Anak-anak sering bawa kue atau jajan dari rumah, mereka selalu berbagi. Meskipun masing-masing mereka mendapat satu bagian dan sedikit, namun mereka tetap berbagi. Hal itu karena dibiasakan di sekolah ini oleh tiap-tiap guru selalu mendidik muridnya untuk berbagi.”

“The students here often bring cake or snack from home, so they always share. Although each students got one shares and little, they continue to share. It is because familiarize this school by each teacher always educate his students to share”⁸⁵

Regarding familiarize for sharing, students who gets something from their friends also always said by word “thank you” so pray for him, as has been observed by researcher:

“Jika ada yang mempunyai sesuatu lebih, mereka selalu berbagi. Dan siswa yang diberi atau mendapat bagian secara serentak mengucapkan “terima kasih *mbak Syifa*, semoga Allah membalas kebaikan *mbak Syifa*, Amin”

“If anyone has anything more, they always share. And the students who were given or gotten a shares simultaneously said "thanks *mbak Syifa*, may Allah avenge goodness *mbak Syifa*, Amin”.⁸⁶

Thus, the students will always be motivated to give each other, because she excited when her friends appreciated her deed. One of the sharing activity as indicated in the picture below:

⁸⁵ Interview with *Abi Imam*, as the principal of elementary school of nature Generasi Rabbani Gondanglegi, Malang, on 30 Nopember 2013, at 11.13 am.

⁸⁶ Observation in third grade, on 2 December 2013, at 09.11 am



Picture 4. 1

Sharing the food

Familiarize for sharing not just done at the school environment. Learners are also familiarize to share with surrounding communities who less capable, as well as the sharing of basic food, *zakat fitrah*, and others. In terms of sharing with surrounding communities, the learners involved directly to give himself to the community concerned. This is in line with the phrase of *bunda* Atik, as the teacher of sixth grade in elementaru school of nature Generasi Rabbani Malang:

“Di sekolah ini sering membiasakan anak untuk berbagi di lingkungan sekitar juga, seperti tiap anak diminta untuk membawa sembako senilai sekian harga, lalu nanti kita kumpulkan seluruh sembako yang dibawa siswa dan kita bagi rata untuk diberikan kepada masyarakat sekitar”

"In this school also often habituate the child to share in the environment, as once upon a time each child asked to bring basic food worth the certain price, and then later we collect all the daily needs of our students and we divided to be given to the local community"⁸⁷

This is in accordance with the documentation in the picture below:

⁸⁷ Interview with *Bunda* Atik, as the teacher in sixth grade, on 5 December 2013, at 01.00 pm



Picture 4. 2

Sharing with the Society

In addition to sharing the food, they also love to share in terms of science. *bunda* or *abi* at the school, when teaching never forgets reminding that science should be practiced, so when one of their friends there who asked and have not learned about the lessons, the learners who already understand the lessons should help his friend by giving an explanation. This word is equal to the observation results of researcher in sixth grade, that is:

“Ketika *bunda* memberikan soal kepada peserta didik, peserta didik yang pandai akan menyelesaikannya lebih cepat, setelah itu mereka berkeliling ke teman-temannya yang belum bisa untuk menerangkan hal yang belum dimengerti oleh temannya, dan hal ini tanpa perintah dari *bunda*”

“When *bunda* gave work to do to learners, learners who are clever will finish it more quickly, after which they arround to his friends who has not been able to do because didn’t understand the lesson, so he explain things not yet understood to his friend, and this without the command of the teacher”⁸⁸

⁸⁸ Observation in sixth grade, on 4 December 2013, at 08.35 am.

An activity which explains the material each other to who hasn't understood yet, can be seen clearly in the picture below:



Picture 4. 3

Sharing the knowledge

Treatment of the learners above, which explains to his friend who hasn't understood and, has become their habits when they are being left behind in capturing lessons. That's because of habit, without orders from the teacher, they are already doing that.

The habituation like that, done as an attempt to build an attitude of cooperation and empathy towards others students, with notes should help in terms of goodness, does not mean giving a cheat sheet to a friend who could not. As has been articulated by *bunda* Atik to the sixth grade, as a sixth-grade teacher in the learning process:

“Jika ada teman yang tidak bisa, maka harus dibantu. Tapi ingat, bahwa membantu teman bukan dengan cara memberi jawaban, akan tetapi membantu untuk memahami pelajaran, yaitu dengan cara menjelaskan ulang materi yang belum dipahami oleh teman yang belum bisa.”

"If there are friends who can't, then it should be helped. But remember, that help friends not by giving the answers, but it helps to understand the lessons, namely, by way of explaining the repeated material that has not been understood by friends who hasn't been able to. ”⁸⁹

Explaining the subject matter between each learner with each other, familiarized with the basic idea that not all children are able to quickly understand the explanation of the teachers. And who knows the student can quickly capture and understand the explanations of their own friends. This statement as delivered by *bunda* Atik as the sixth-grade teacher:

“Anak didik yang kurang mampu dengan cepat menangkap penjelasan dari guru, bisa saja mereka lebih mampu dengan cepat menangkap penjelasan dari teman sendiri. Karena mereka bisa saling menjelaskan dengan menggunakan bahasa sesama teman sejawat”

"Students who are less able to quickly capture or understand the explanations from the teacher, they could have been better able to quickly capture or understand from the explanation of their own friends. Because they could each explain by using the associate language”⁹⁰

So that learners have an attitude like that, *bunda* and *abi* at elementary school of nature Generasi Rabbani was never tired to remind and motivate students to share knowledge and to help each other.

This is in line with the word *bunda Atik* when remind and motivate learners in sixth grade, as the result of researcher’s observation that is:

⁸⁹ Observation on 4 December 2013, in sixth grade, at 10.00 am.

⁹⁰ Interview with *Bunda Atik*, as the teacher in sixth grade, on 27 March 2014, at 11.00 am

“Kalian adalah satu tim, maka kalian harus saling bekerjasama satu sama lain, jadi ketika teman yang satu berhasil maka yang lain juga harus berhasil. Dan kalian boleh menyalahkan teman kalian yang malas atau tidak mau berusaha jika satu tim gagal karena adanya satu anak yang tidak mau berusaha. Karena dalam satu tim itu harus bersama-sama, berhasil satu ya berhasil semua. Maka dari itu kalian tidak boleh egois dalam belajar, harus saling mengingatkan satu sama lain. Karena ingat! Kalian adalah satu tim.”

"All of you are the one team, then you must cooperate with each other, so when a friend who was a successful then the other must also be managed. And you can blame your friends who are lazy or unwilling to attempt if one team fails because of the one student who won't seek. Because in one team must be together, one of you be success, then all of you have to be also . Therefore you should not egoistic in learning, should remind one another. Because remember! All of you are one team. ”⁹¹

When learners are given motivation like that, then it will foster an attitude of their empathy which is part of emotional intelligence, and so it also refers to the values of Islam who ordered his people to always apply their knowledge.

On the other hand, students or learners also always familiarized and reminded for always helping others. There may be students who are reluctant or don't want to help, but *bunda* and *abi* at the elementary school of nature Generasi Rabbani Malang never tired of reminding until they finally got used to help each other. This is in line with the word *bunda* Aliyah, as teacher in third grade:

“Di sini memang dibiasakan untuk saling tolong menolong bunda, ketika ada anak yang pada awalnya tidak suka membantu. Maka bunda panggil, sisni mas, temennya itu sedang minta tolong dan butuh bantuan. Tolong mas bantu ya. Mungkin awalnya disuruh, tapi lama kelamaan akan terbiasa menolong temannya atau orang lain.”

“Here are indeed familiarize to help each other, when there is a student who at first did not like to help. Then *bunda* will call him, “come here *mas*! Your friend is looking for help and need help. Please help your friend.” May be initially asked, but eventually will be used to help a friend or someone else.”⁹²

⁹¹ Observation on 4 December 2013, in sixth grade, at 08.00 am.

⁹² Interview with *bunda* Aliyah, as the teacher in third grade, on 30 November 2013, at 09.00 am.

The word *bunda* Aliyah above, reinforced with what researcher see in the field, that is:

“Ketika mata pelajaran olah raga, *bunda* Alya mengajak outbond para peserta didik, peserta didik yang memiliki sikap pemberani akan menolong temannya yang memiliki sikap kurang berani. Mereka melakukannya dengan menggandeng temannya yang tidak berani, tanpa disuruh oleh *bunda* Aliyah”.

“When in sports subjects, *bunda* Aliyah invites learners to outbound, learners who has a brave stance would help his friend who has a stance less audacious. They do it with clasping hands of his friend who doesn't dare, and they do it without prompting by *bunda* Aliyah”⁹³

Above phenomena of helping each other seem obvious by looking at the picture below:



Picture 4. 4

Helping each other

That attitude shows that there is integration between intellectual intelligence, where they are learning, integrated with the emotional and spiritual

⁹³ Observation on 27 November 2013, at 08.35 am.

intelligence, which they demonstrated with their mutual attitude helping towards others which it so it contains the values of the religion that calls to help each other.

And familiarize for sharing and helping each other also get appreciation from *bunda* in the elementary school of nature Generasi Rabbani Malang. It is appreciated by giving a "Star" for the students who not only Excellent in academics, but also for students who love to help and share with others. As has been expressed by *bunda* Aliyah, as the teacher of third grade in the elementary school of nature Generasi Rabbani Malang:

“Di sini anak-anak yang diberi “bintang” tidak hanya diberikan kepada anak yang unggul di bidang akademik, seperti mendapat nilai seratus, dan lain-lain. Tetapi apresiasi tersebut juga akan diberikan bagi siswa yang suka berbagi dan menolong orang lain, seperti temannya.”

"Here the children are given a " Star "is not only given to a child who excellent in academics, like getting the value of a hundred, and others. But the appreciation will also be provided for students who love to share and help each others, as like hel her friends. "94

Bunda Aliyah’s statement reinforced with what has been said by one of the students in third grade, which was named Syifa in the elementary school of nature Generasi Rabbani Malang:

“Biasanya selain mendapatkan nilai bagus, yang mendapatkan “bintang” itu kalau berbagi sama teman, dan membantu teman. Seperti membantu bersih-bersih meskipun tidak bukan waktunya piket”.

"Usually besides to getting good grades or values, who gets "stars"that if share with the other friends, and help a friend. Like help clean-up although it does not time of picket”95

⁹⁴Interview with *bunda* Aliyah, as the teacher in third grade,on 30 November 2013, at 09.00 am

⁹⁵Interview with Syifa, as the student in third grade, on 27 November 2013, at 09.55 am

Thus, students will feel valued and motivated to always do good to others. This indicates that the education in the elementary school of nature Generasi Rabbani also is concerned the development of students ' emotional intelligence by making spiritual values as a guide.

3. Habituation to always pray when before and after doing something.

Similarly prayers, learners are familiarized prayer when before and after doing anything. Like when the learners will enjoy a snack at break time, they familiarized prayer before meals. As researcher observed at the school of Nature Generasi Rabbani Malang:

“Siswa dan siswi selalu berdo’a bersama ketika mau menikmati snack dan makanan di siang hari. Mereka juga tidak pernah lupa berdo’a bersama setelah adzan dikumandangkan, berdo’a sebelum dan sesudah belajar, dan lain-lain”

“All of students always pray together when want to enjoy snacks and meals during the day. They also never forget pray together after *adzan*, also pray was before and after the study, and others”⁹⁶

Form of pray together activity before enjoying the meal snack during rest as shown in the picture below:

⁹⁶ Observation on 27 November 2013, at 12.00 am.



Picture 4. 5

Pray Together Before Eating Snack

This indicates that everything is done by learners and teachers in the elementary school of nature Generasi Rabbani Malang based on Islamic values or spiritual. These things unconsciously, will develop the intellectual and spiritual intelligence of learners, on the other hand they demand science, on the other hand they also keep remembering God with prayer.

4. Habituation to read the Quran and prayer together

In addition, students are also familiarized to pray together. Starting from praying duha prayer, until duhur prayer. They are also familiarized to turn to be priests for other students. This can be seen from the observations results of the researcher as follows:

“Peserta didik terbiasa shalat berjama’ah ketika sudah memasuki adzan, dan salah satu dari peserta didik putra bergiliran menjadi imam ketika shalat”

“Learners accustomed to pray together when has entered *adzan*, and one of the students take turns become the priest of prayer”.⁹⁷

The result observation above clearly visible on the prayer together activity

below:



Picture 4. 6

Prayer Together

This not only will developing spiritual intelligence of the students or learners, but also develop emotional intelligence, which are trained to always socialize with others through praying together, as well as train the learner's emotional leadership while become as a priest. This is in line with that expressed by *bunda* Aliyah, as a teacher in third grade:

⁹⁷ Observation on 27 November 2013, at 12.00 am.

“Dengan berlatih dan terbiasa menjadi imam ketika shalat berjama’ah, maka siswa akan semakin matang jiwa tanggung jawab dan kepemimpinannya”

“With practice and get used to be priest when prayer together, then students will be more mature of their soul responsibility and leadership”⁹⁸

Besides familiarize to pray together, learners are also familiarized to read the Quran and memorize short letters (*surah qashirah*). So when they graduate from the elementary school of nature Generasi Rabbani Malang, they were ready with recitation juz ' amma (30 juzz). As it has been spoken by *bunda* Farida, as a teacher and teacher of budheg in Ghorib class:

“Di sini peserta didik memang selalu disuruh menghafal mbak, dan harus diulang-ulang setiap hari secara bersama-sama agar mereka cepat hafal. Anak didik yang keluar dari sini, insyaAllah kami siap juzz 30”

“In this school, the learners are always told to memorize *surah qashirah*, and should be repeated every day together so that they can quickly memorized. The learners who came out from here, *Insyallah* we are ready juzz 30”⁹⁹

This was confirmed by observations that has conducted by researcher at the elementary school of nature Generasi Rabbani Malang:

“Setelah mengaji, siswa diminta untuk mengulang kembali hafalan surah pendek. Jika hari sabtu, semua siswa diminta untuk mengulang hafalan surah pendek dari surah An-Nas sampai An-Naba’.”

“After reading Qur’an, students are asked to repeat back the short *surah* that has been memorized in last day, if a Saturday, all students were required to repeat a short *surah* from An-Nas up to An-Naba’.”¹⁰⁰

From that events, then it's clear for developing intelligence, at elementary school of nature Generasi Rabbani also concerned spiritual intelligence, and not

⁹⁸ Interview with *bunda* Aliyah, as the teacher in third grade, on 30 November 2013, at 09.00 am

⁹⁹ Interview with *bunda* Farida, as the teacher of reading Qur’an in Ghorib class, on 5 December 2013, at 08.19 am

¹⁰⁰ Observation on 30 November 2013, at 08.00 am

just the intellectual intelligence. They are combining the teaching materials for intellectual intelligence, and moral guidance for emotional intelligence, and also things that contain values of Islam as a spiritual intelligence development.

5. Habituation to wear clothes that cover *aurat*

Learners at elementary school of nature Generasi Rabbani Malang are not required to wear uniforms, but that school the learners are required to wear clothes, but clothes are neat and close *aurat*. With this regulations, then unconsciously, learners will study by free to choose any shirt or clothes with knowing the restriction of *aurat*. This was disclosed by *Abi Dikko* as the founder of the elementary school of nature Generasi Rabbani Malang, as follows:

“Kami tidak mewajibkan mereka memakai seragam yang berkerudung. Tapi kami hanya mewajibkan memakai pakaian yang menutup aurat, dari sinilah mereka akan belajar bebas memilih baju tetapi mereka tahu batasan-batasan aurat yang harus ditutupi”

“We do not require that they have to wear the uniforms. But we are only required to wear clothes which cover the *aurat*, this is where they will learn from the free choice of clothes but they know the limitations of the *aurat* which must be covered”¹⁰¹

With this habituation in wearing, students in the elementary school of nature Generasi Rabbani Malang accustomed to cover the nakedness, and knowing the restriction of *aurat* for both men and women. This is in line with research observations of events in third grade:

¹⁰¹ Interview with *Abi Dikko*, the founder of school of nature Generasi Rabbani Malang, on 7 December, at 09.35 am

“Ketika proses pembelajaran berlangsung, tiba-tiba seorang siswa menutup mata dan berseru “bunda, mbak syifa kelihatan auratnya” hal itu dikatakan karena siswa tersebut melihat ada beberapa helai rambut yang terlihat karena jilbab siswi tersebut kebesaran”

“While the learning process progressed, suddenly a student closes his eyes and cried, "*bunda*, the hair of *mbak* Syifa is visible" it is to be said because the students see there are a few strands of hair are visible because of the oversized of her veil.”¹⁰²

From this incident, it seem that the students already know the restriction of *aurat* for women, and he felt ashamed to see her.

Besides these events, the researcher also found other things to do with familiriaz to covered *aurat*. Like what has researcher observed in the third grade in the elementary school of nature Generasi Rabbani Malang:

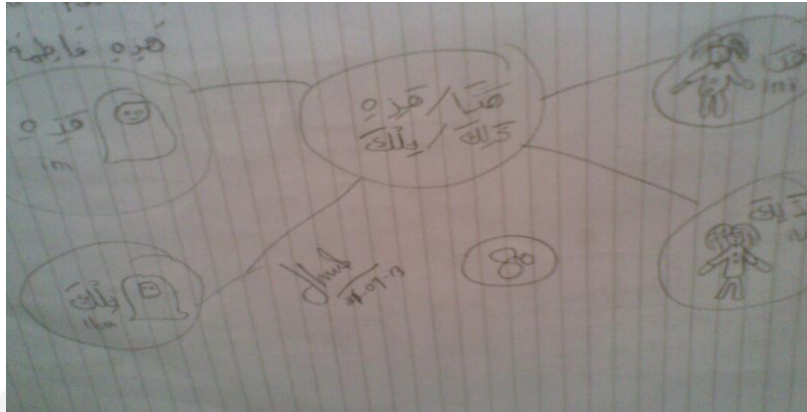
“Ketika peneliti melihat buku tulis siswa, siswa menggunakan simbol orang berkerudung ketika menggambarkan manusia yang berjenis perempuan.”

“When reseacher look at notebooks students, the student used the symbol of the person wearing veil while describing a woman”¹⁰³

The documentation result from mind mapping on student’s notebook that used the symbol of the person wearing veil while describing a woman, can be seen in the picture below:

¹⁰² Observation, in the third grade, on 2 December 2013, at 10.45 am

¹⁰³ Observation in the third grade, on 27 November 2013, at 10.00 am



Picture 4. 7

Student's Transcript

This is a spiritual intelligence that not only at the stage of cognitive or knowledge, but also already at the stage of implementation of Islamic shari'ah.

6. Habituation to behave honestly

Learners in the elementary school of nature Generasi Rabbani is always conditioned or familiarize to behave honestly in doing something. This is reflected in the results of observations of the researcher at school as follows:

“Siswa diberi kepercayaan ketika sedang tidak ada kegiatan ketika istirahat untuk menjaga koperasi sekolah, selain itu siswa juga dilatih jujur ketika mengambil snack di waktu istirahat. Di antara mereka tidak ada yang mengambil snack lebih dari satu dan mengambil snack milik temannya.”

“Students were given the trust when no activity when a break to keep the cooperation of school, additionally students are also trained to be honest while taking a snack at break time. Among them there is nothing that took more than a snack and take a snack of his friend.”¹⁰⁴

In addition, students at the school of nature Generasi Rabbani also trained honestly to do not cheating when working on exam in school. This is done by

¹⁰⁴ Observation, on 27 November 2013, at 09.00 am

holding the test twice for middle test and final test in each semester. Once the exam has been defined by DIKNAS, and the second exam questions created by the school itself. The same statement with what has been expressed by the *bunda* Atik, as the teacher of sixth grade in the elementary school of nature Generasi Rabbani Malang.

“Di sini, ujiannya itu dilakukan dua kali. Karena mengingat banyaknya kasus kunci jawaban yang sudah tersebar di kalangan umum sebelum diberikan kepada siswa, maka di sekolah ini mengantisipasi dengan mengadakan ujian dua kali, yang pertama adalah ujian yang berasal dari DIKNAS dan yang kedua adalah ujian mandiri. Yaitu ujian yang soal-soalnya dibuat oleh pihak sekolah sendiri”

"Here, the test is performed twice. Because reminding that there are large number of cases the answer keys that have been scattered among the public before it is given to students in this school, so to anticipate, we conducting exams twice, the first was the test derived from DIKNAS and the second is an independent exam. That is the test that the questions is created by the school itself "¹⁰⁵

And that statement is justified by the phrase of *Abi Imam* as the principal of the elementary school of nature Generasi Rabbani Malang:

“Di sekolah ini memang mengadakan ujian dua kali, karena anak yang les di luar itu biasanya mendapatkan soal ujian DIKNAS terlebih dahulu, jadi banyak kecurangan di situ. Dan kami mengantisipasinya dengan mengadakan ujian lagi yang soalnya dibuat oleh pihak sekolah sendiri”

"In this school conducted the exam twice, for children who joint the tutoring outside the school normally get the exam questions which from government in advance, so much cheating there. And we anticipate by holding the test again because it was made by the school's own "¹⁰⁶

From the statement above, then it can be concluded that the elementary school of nature Generasi Rabbani Malang is a school that holding up the Islamic

¹⁰⁵ Interview with *bunda* Atik, on 4 December 2013, at 01.00 pm

¹⁰⁶ Interview with *Abi Imam*, as the principal of elementary school of nature Generasi Rabbani Gondanglegi, Malang, on 4 December 2013, at 10.00 am.

values like honesty for learners. Learning for students not just intellectually, but also accompanied by moral and spiritual value of learning for students. Thus, learners will have a strong character to compete by fair competition.

7. Habituation to behave Islami

In teaching students to behave islami, the primary school of nature Generasi Rabbani is concerned things are the smallest of the Shari'ah of Islam, such as keeping the sanctity of the place and clothes to prayer, keep clean, and teach the way of good eating and drinking, and also others. This is in line with what has been communicated by *bunda* Atik as sixth teacher in the elementary school Geenerasi Rabbani Malang:

“Disini kita selalu memperhatikan pendidikan mengenai syari’at Islam dari yang terkecil. Seperti menjaga kesucian tempat ketika shalat, makan dan minum tidak boleh sambil berdiri, dan lain sebagainya, itu kami terapkan kepada peserta didik dalam kehidupan sehari-hari.. Karena, pendidikan syari’at Islam jika tidak dimulai sejak dini, maka sampai besar pun nanti mereka akan meremehkan”

"Here we always pay attention to the education of the Shari'ah of Islam from the smallest. Like maintaining or keeping the sanctity of the place while praying, eating and drinking should not be standing, and others, that we apply to learners in everyday life. Because Islamic Shari'ah education, if not started early on, then to big pun later they will underestimate"¹⁰⁷

They are also accustomed to maintain the cleanliness in order to not forget for washing hands and feet after playing and going to the place of worship, as seen in the picture below:

¹⁰⁷ Interview with *bunda* Atik, on 27 Maret 2014, at 10.00 am



Picture 4. 8

Keep Clean to Behave Islami

With familiarize the students by islami behaves like this, then the students will have a sense of caution against the provisions of the Islamic Shari'a by themselves, such items are unclean (*najis*) and so on. This is in line with what has been observed by researcher in the third grade at elementary school of nature Generasi Rabbani Malang:

“Ketika outbound, mereka bermain di lahan yang basah. Sehingga salah satu dari siswa ada yang mengatakan “bunda, aku gak bawa baju lagi untuk ganti. Nanti kalau bajuku kotor bagaimana? Kan nanti shalat duhur, najis dong bunda.” Lalu bunda berusaha menjelaskan perbedaan najis dan kotor kepada peserta didik, sehingga pengetahuan mereka mengenai syari'at islam bertambah.”

"When the outbound, they play in the wet land. So one of the students said "*bunda*, I do not bring more clothes to change. Later, how if my clothes is dirty? later is the time for duhur prayer, it will make may clothes become unclean *bunda*." Then *bunda* tried to explain the difference of unclean (*najis*) and dirty to learners, so that their knowledge of the Shari'ah of islam growing up.”¹⁰⁸

¹⁰⁸ Observation in the third grade, on 27 November 2013, at 08.30 am.

Because of this habituation, then a student at the school of nature Generasi Rabbani Malang not just knowing the provisions of Islamic Sharia, but also act the Islamic Shari'ah.

b. Indirect Learning

Indirect learning is a process of education that occurs during the learning process is ongoing but not designed in specific activities, for example are not designed in the plan of implementation of the learning (RPP). Indirect learning of this, with regard to the development of spiritual values and attitudes. In contrast to the knowledge of the values and attitudes that are conducted in the learning process by certain subjects, the development of attitudes as moral and behavioral development process undertaken by all subjects and in every activity which is happened.

Therefore, in the process learning in the elementary school of nature Generasi Rabbani Malang, all the activities that occur during learning in school and out going learning process to develop moral and behavior associated with attitude.

Indirect learning is a powerful strategy in instilling spiritual values and moral education to the learners. This is as it has been expressed by *bunda Aliyah* as a teacher in third grade in the elementary school of nature Generasi Rabbani Malang, as follows:

“Untuk menanamkan nilai-nilai spiritual atau moral yang baik pada siswa itu kami lakukan lebih banyak ketika bermain sambil belajar dengan siswa *bunda*. Ketika belajar peserta didik tidak akan segan-segan bertanya apa yang mereka belum ketahui tentang syari’at atau moral yang baik atau buruk”

“To instill spiritual values or good moral in students that we do a lot when playing while learning with the students *bunda*. When learning, the learners will not hesitate to ask what they haven’t know yet about Shari’ah or moral good or bad.”¹⁰⁹

This is in line with what researcher observed in the elementary school of nature Generasi Rabbani Malang, is:

“Ketika proses pembelajaran bahasa indonesia, peserta didik ada yang bercerita bahwa ia pernah berlibur ke pegunungan, dan ia melihat pemandangan yang indah sekali, dan di situlah *bunda* Aliyah menambahkan bahwa kita dapat melihat itu adalah karena kebesaran Allah, jadi kita harus banyak-banyak bersyukur atas nikmat yang telah diberikan”

“When the subject of bahasa Indonesia learning process, one of the learner told that she was on a vacation to the mountains, and she saw the beautiful scenery at all, so *bunda* Aliyah adds that we can see it is because of the greatness of God, so we must be grateful for the many-favors that have been given”¹¹⁰

Besides studying, *bunda Aliyah* here also incorporate or integrate with spiritual values on the Indonesian Language subjects. And a similar thing happened when lessons take place, as researcher have observed in third grade:

¹⁰⁹ Interview with *bunda* Alyah, on 30 November 2013, at 09.00 am.

¹¹⁰ Observation in third grade, on 2 December 2013, at 10.00 am

“Ketika proses pembelajaran berlangsung, bunda Aliyah dan peserta didik sedang menggunting kartu untuk belajar dan salah satu siswi yang bernama ega menggunting sambil bercerita, “bunda, aku kalau di rumah malu. Karena mama gak ngebolehkan pakai jilbab. Katanya banyak-banyakin cucian aja.” Bunda aliyah menjawab nanti bunda ajarin mencuci ya. Biar mbak ega bisa ganti baju dan jilbab kapan aja, karena kan sudah bisa nyuci sendiri dan tidak merepotkan orang tua”
 “As the learning process progresses, *bunda* Aliyah and learners are cutting out the cards for learning and one of the students called ega cutting out while telling stories, "*bunda*, if at home, I'm not wear hijab. Because my mother doesn't allow me. My mother said that by wearing hijab made a lot-laundry" *bunda* Aliyah replied, let's us study to wash together, ok. In order you can change clothes and hijab whenever you want, and in order to not make your mother tired for washing clothes"¹¹¹

Based on the results of interviews and observations above, the conclusion that can be drawn by using indirect learning strategies as applied observed in the elementary school of nature Generasi Rabbani, then can occur the integration between intellectual intelligence development of the children, with the development of the moral and spiritual values of the students. And it was the integration of intelligence development of intellectual, emotional, and spiritual.

c. Active Learning

The next strategy is with active learning, or by involving learners in the learning process. There are several active learning that applied in the elementary school of nature Generasi Rabbani as an attempt to integrate the intellectual, emotional, and spiritual intelligence, which is as follows:

1. Joyful learning, namely the approach of learning by cheerful because students learn to be open in nature and can be done with a singing or game educational, challenging and fun. learning while doing, act and play according to

¹¹¹ Observation in third grade, on 2 December 2013, at 11.00 am

the maturity and physical and psychological development of the child and presented in attractive, creative, fun and safe. Like this fun learning, then it can create a conducive learning for students, besides that students also feel comfortable when learning. This is a strategy of integration of intellectual, emotional, and spiritual intelligence because with this learning, learners can involve their whole sensory to learn. This is similar to what has been expressed by *bunda Atik* as a teacher in sixth grade of the elementary school of nature Generasi Rabbani, that is:

“Pembelajaran yang menyenangkan, justru akan mudah masuk ke dalam otak mereka, karena dalam keadaan rileks, tidak dalam keadaan tertekan, dan siap untuk belajar. Selain itu, siswa jika belajar di luar kelas, mereka akan melihat dan mengamati sekeliling mereka seperti sawah, dan lain-lain sehingga mereka juga dapat belajar dari penglihatan dan pengamatan mereka bahwa tanaman ini tumbuhnya seperti ini dan lain sebagainya. Dan pembelajaran seperti inilah yang kami rasa lebih relevan dengan kehidupan nyata siswa”

“Fun learning, it will easily fit into their brains, because they are in relaxed condition, not in a distress condition, so that the students ready to learn. Beside that, students learn outside the classroom, they will see and observe their surroundings such as rice paddies, and others so that they too can learn from the vision and their observations that the plant is growing like this and others. And learning like this is what we think is more relevant to the real-life students”.¹¹²

For more details about the activities of joyful learning outside the class, it can be seen in the following pictures:

¹¹² Interview with *bunda Atik*, as the teacher in sixth grade, on 4 December 2013, at 10.00 am



Picture 4. 9

Joyful learning



Picture 4. 10

Visual study at Railway Station Kapanjen

With fun learning in the outdoors, then this will maximise the development of students ' intelligence, intellectual and emotional intelligence, because when students learn while playing in the outdoors so there was interaction

with other people and nature around. This is in line with what researcher observed in the field:

“Masing- masing siswa dari kelas 1 sampai 6 di Sekolah Dasar Alam Generasi Rabbani menanam satu tanaman yang mereka tempatkan di polybag, lalu poybag tersebut mereka beri nama masing-masing. Dan mereka sendiri yang bertanggung jawab atas perkembangan tanaman tersebut sehari-hari. Setiap hari mereka melihat perkembangan tanaman mereka dan menyiraminya.”

“Each of the students from first grade up to sixth grade in elementary school of nature plant some planting that they place it in polybag, and the polybag they give the name of each person. And they alone are responsible for the development of the plant and how the planting growing up on a daily. Every day they see the development of their planting and watering it.”¹¹³

Activity from the observation above, can be seen in the picture below:



Picture 4. 11

Watering the plants

From this observations, it can be seen that with such an enjoyable learning, learners will not feel saturated, thus they have full responsibility in taking care of their respective plants.

¹¹³ Observation, on 27 November 2013, at 09.00 am

This will not only develop the intellectual quotient of students, but also develop emotional intelligence students, as students learn to take responsibility and learn to observe nature with care for the plants. And it is clear that taking care of plants and their preservation is part of Islamic values.

In addition, researcher also observed that learning is done while playing with educational games, will also train child emotional and spiritual intelligence. Because the students are required to play honestly. As observed by researcher, that is:

“Pada saat proses pembelajaran, siswa belajar sambil bermain kartu. Dan situlah siswa dituntut untuk jujur dan tidak bermain curang, seperti menyembunyikan kartu dan lain sebagainya”

“At the time the learning process, students learn while playing cards. And where students are required to be honest and do not play cheaters, such as hid cards and more”¹¹⁴

Beside that, students in the elementary school of nature Generasi Rabbani also always develop emotional intelligence with a train for being so brave and spirited leadership in learning process but with a nice way of course. This is done by the elementary school of nature Generasi Rabbani in various ways, such as holding events to hone student’s interest, and talent, such as Generasi Rabbani looking for talent, as has been said by *bunda* Atik, as a sixth-grade teacher:

“Di sekolah ini, sangat intens untuk melatih emosional anak dengan menjadikan siswa yang memiliki jiwa kepemimpinan dan pemberani, sehingga anak didik tidak akan malu untuk mengeksplor bakat minat yang terdapat dalam diri mereka masing-masing.”

“In this school, so intense to train the emotional of child by create the students that has the spirit of leadership and brave, so that the students will not shy to explore their talent inside themselves, such as holding an event Generasi Rabbani Got Talent, and etc.”¹¹⁵

¹¹⁴ Observation in third grade, on 27 November 2013, at 01.30 pm

¹¹⁵ Interview with *bunda* Atik, as the teacher in sixth grade, on 27 March 2014, at 11.00 am

The interview result above is consistent with the following photo documentation below:



Picture 4. 12

Generasi Rabbani Got Tallent

2. Cooperative learning, namely learning through collaboration through group dynamics so that students can be honed sense of shared responsibility and foster social empathy. This is in line with that expressed by *bunda Aliyah*, as a teacher in third grade, that is:

“Biasanya untuk menumbuhkan sikap rasa tanggung jawab dan empati sosial pada anak, saya menggunakan strategi cooperative learning *bunda*. Karena selain menyampaikan materi, juga membelajarkan tentang arti tanggung jawab bersama”

“Usually to cultivate a sense of responsibility and an attitude of empathy in a student's social, I use cooperative learning strategies *bunda*. Because besides convey the material, also to teach about the sense of responsibility each other”¹¹⁶

¹¹⁶ Interview with *bunda Aliyah*, as the teacher in third grade 27 November 2013, at 12.30 pm

In honing the student's sense of responsibility is an effort from the development of emotional intelligence. And it achieved when researcher observed students behavior while working together with their group:

“Ketika guru meminta siswa bekerja kelompok untuk mengerjakan kuis, seluruh siswa semangat mengikuti kuis tersebut dan siswa yang bisa bertanggung jawab dalam kelompok mengajari siswa lain yang kurang pandai dalam kelompok.”

“When the teacher asked the student working group to work on the quiz, all of the students spirit to follow the quiz and students who can take responsibility in the group to teach other students who are less clever in a group.”¹¹⁷

One of cooperative learning activity in the learning process at the elementary school of nature Generasi Rabbani can be seen in the picture below:



Picture 4. 13

Cooperative learning

3. Problem Solving, is the strategy is to train the sensitivity of students in facing the issue. Significantly the learning process is intended not to pursue value,

¹¹⁷ Observation in third grade, on 27 November 2013, at 12.30 pm.

but to be able to take advantage of their knowledge in everyday life. This is done in each teacher learning. As it has been observed by researcher in third grade:

“Sebelum memasuki materi baru, atau dalam pembelajaran, *bunda* atau *abi* tidak langsung menjelaskan secara teori. Akan tetapi mereka bertanya dulu kepada siswa, dan siswa pun menalar. Setelah mengetahui sejauh mana pengetahuan siswa, maka guru mulai meluruskan dan memberikan informasi”

"Before entering new material, or in learning, *bunda* or *abi* is not directly explained in theory. But they asked first to students, and the students also think. After knowing the extent of knowledge of students, the teacher begins to straighten and provide information”¹¹⁸

This is in line with what has been said by *bunda* Aliyah, as the school's third grade teacher at elementary school of nature Generasi Rabbani:

“*Bunda* dan *abi* disini sering memancing anak didik untuk berpikir dan menyelesaikan masalah. Seperti sebelum siswa dijelaskan tentang pelajaran yang baru, *bunda* bertanya terlebih dahulu kepada siswa apa yang kalian tahu ttg ini? Bagaimana jika seperti ini? Kalau anak-anak banyak yang berpendapat ini dan itu, maka *bunda* tahu pengetahuan anak sudah sejauh mana dan bundanya tinggal mengembangkan dan menambah yang belum diketahui siswa.”

"*Bunda* and *abi* here often give the stimulus to the students to think and solve problems. As like, before the students described about the new lessons, *bunda* asked first to the students what you know about this? How if like this? If many children argue this and that, then *bunda* know the extent the knowledge child so *bunda* only developing and adding to the unknown student.”¹¹⁹

This strategy is used with the purpose to train students to think and to be sensitive to the issue and others and also how to solve, it is expected students can face the problems that exist in everyday life wisely. This is an integration between the intellectual intelligence, and also emotional intelligence of the children in facing the problem, and still hold spiritual values as a reference in the solution.

¹¹⁸ Observation in third grade, on 27 November 2013, at 08.00 am.

¹¹⁹ Interview with *bunda* Aliyah, as the teacher in third grade, on 30 November 2013, at 09.00 am.

4. Thematic Learning, is the methods that combine or merge of the several subject matter by using a theme. In a study at the school of nature here, generally use a spider web, i.e. using nets theme for combined with a several other subjects. This kind of learning, more relevant to the lives of children. Because the thematic learning is learning that is both comprehensive, and not sparated among one subject with another subjects. This is in line with the teacher in third grade said:

“Di sini kalau belajar menggunakan tematik bunda. Jadi pembelajaran itu terasa lebih ringan, karena satu hari saja bisa mempelajari beberapa mata pelajaran. Dan dengan menggunakan pembelajaran tematik, pembelajaran pada peserta didik menjadi lebih bermakna karena relevan dengan kehidupan mereka di lingkungan.”

"Here, the learning is using thematic *bunda*. So learning it feels easier, for one day can learn several subjects. And by using thematic learning, the learning of learners become more meaningful because it is relevant to their lives in the environment.”¹²⁰

Thematic learning is stretegi in integrating IQ and EQ, and also SQ, because in the studying general subjects we can also study the religion or PKN in one theme at a time. It is also in line with what has been observed by researcher on the third grade in the primary schools of nature Generasi Rabbani Malang:

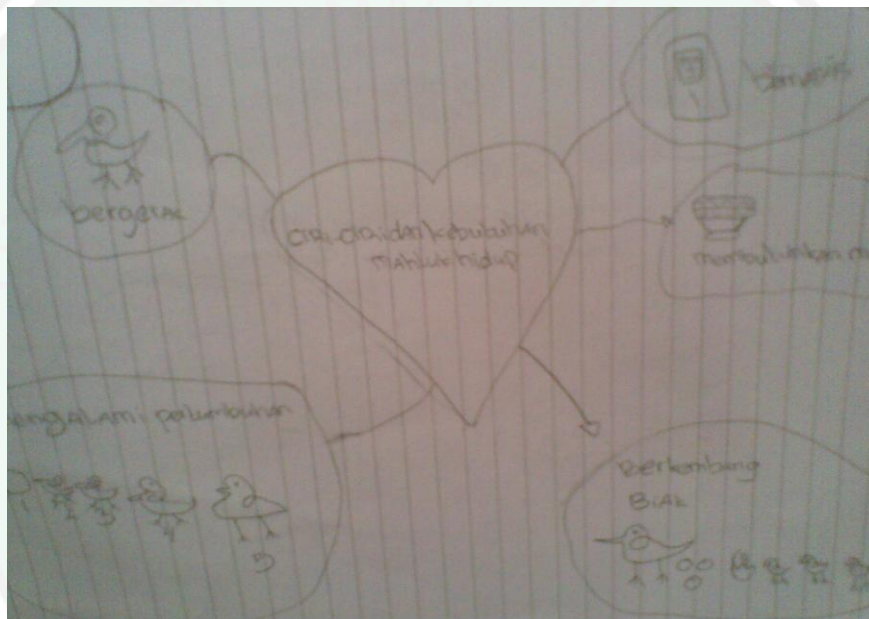
“Siswa di sekolah belajar dengan menggunakan pembelajaran tematik. Dan tiap pembelajaran, siswa banyak belajar dengan menggunakan mind mapping untuk untuk membuat peserta didik lebih mudah dalam memahami pelajaran.”

"Students at school are learning by using thematic learning. And each learning, students learn a lot by using mind mapping, to make it easier to understand the lessons.”¹²¹

¹²⁰ Interview with *bunda* Aliyah, as the teacher in third grade, on 30 November 2013, at 10.15 am.

¹²¹ Observation in third grade, on 27 November 2013, at 09.00 am

Mind mapping at elementary school of nature Generasi Rabbani used to make nets theme and is associated with material from other subjects in accordance with the theme. Learning with mind mapping like this, it will make it easy for students to understand the lessons. And students do not have to write much in learning. An example of mind mapping contained on student's notebook can be seen in the picture below:



Picture 4. 14

Mind mapping

5. Out bond, or rafting is the method of leadership education through games, including skills and challenges that can deliver conditioning working group and team work are good. So this method is expected to be able to print candidate leader has emotional intelligence such as high sensitivity, fast and

precise in taking decisions.¹²² It is as expressed by the founder of the elementary school of nature Generasi Rabbani:

“Dan untuk melatih anak-anak mandiri atau berlatih kepemimpinan dan keberanian di luar proses pembelajaran di kelas, kita sering mengadakan outbond, rafting, dan lain sebagainya”

“And to train the student’s independently or practicing leadership and courage beyond the learning process in the classroom, we often conduct outbound, rafting, etc.”¹²³

The result of the interview above, is in line with the result of photo documentation about outbond and rafting activities below:



Picture 4. 15

Outbond and Rafting

6. *Tadabbur alam*, the learning in the wild with the thanks of God's creation. This strategy is also implemented by elementary school of nature Generasi Rabbani. This is in accordance with the results of interviews with a teacher in third grade at elementary school of nature Generasi Rabbani Malang:

¹²² Dokumentation of video related Outbond activity, in the elementary school of nature Generasi Rabbani.

¹²³ Interview with *Abi Dikko*, as the founder the elementary school of nature Generasi Rabbani, on 7 Desember 2013, at 09.35 am

“Di sekolah ini juga sering mengajak anak untuk bertadabbur bunda, dengan mengajak siswa sekolah alam generasi rabbani ke luar, misalnya ke sawah. Nanti di sana kita selain mempelajari IPA tentang tumbuhan, juga merenungi ciptaan Allah SWT melalui alam”

“The elementary school of nature Generasi Rabbani is also frequently invited to *tadabbur alam* or reflection of nature to the outside, e.g. to the rice fields. Later, there we also learn IPA about herbs, also reflect on and thanks to the creation of Allah SWT by the nature”¹²⁴

From the phrase, it is understood that by using this strategy, students will not only gain the intellectual intelligence, but also spiritual intelligence is put into general subject matter.

Teacher's statement above is in line with statements students named Ilmi, from the sixth grade of elementary school of nature Generasi Rabbani Malang:

“Di sekolah sini enak, sering diajak belajar di luar. Seperti di sawah, dsb. Bunda juga tidak hanya menerangkan materi, tetapi juga mengajarkan untuk merenungi dan mensyukuri ciptaan Allah SWT”

“At this the school is fun and nice, often invited to learn outside. As in the rice fields, etc. *bunda* also would not only explain the material, but also teach us to reflect on and thanks to the creation of Allah SWT”¹²⁵

One of the form *tadabbur alam* at the school of nature Generasi Rabbani can be seen in the picture below:

¹²⁴ Interview with *bunda* Aliyah, as the teacher in therd grade, on 30 November 2013, at 10.00 am.

¹²⁵ Interview with Ilmi, the student in sixth grade, on 4 December 2013, at 07.00 am.



Picture 4. 16

***Tadabbur Alam* at Kondang Merak Beach and Field**

3. Evaluation of Holistic Education for Developing Character of students at The School of Nature Generasi Rabbani Gondanglegi Malang.

The evaluation of a holistic education concerned with the achievement of the students development in the field mastery of knowledge, attitudes, behaviors, and skills. Evaluation of holistic education that conducted by elementary school of nature Generasi Rabbani Malang done with different types of assessment. Because reminding that aspects of the learners are assessed not only cognitive (IQ) but also the morals of students (EQ and SQ).

Assessment at elementary school of nature Generasi Rabbani Malang, including *Mutaba'ah Yaumiyah* for monitoring a daily, monthly results of students development report that report results from teacher's observations the students for a month during learning process so it is reported to parents, and card of students achievements to evaluate achievements of student's reading of Qur'an in school,

and also an Independent Examination for evaluating student achievement in the academic field of the middle and the end of each semester.

a. *Mutaba'ah Yaumiyah*

Associated with the implementation of a holistic education, learners at elementary school of nature Generasi Rabbani Malang evaluated by using the book monitoring students, known as *Mutaba'ah Yaumiyah*.

Mutaba'ah Yaumiyah at elementary school of nature Generasi Rabbani Malang used to monitor the student's everyday life at home, which could not be monitored directly by the teacher or the school. Assessment in the book *Mutaba'ah Yaumiyah* monitoring concerns all aspects, such as the five daily prayers, helping parents, and others.

According to a statement from the teacher in third grade at elementary school of nature Generasi Rabbani Malang:

“Dalam buku monitoring *Mutaba'ah Yaumiyah* ini sudah mencakup seluruh kegiatan siswa ketika beraktifitas di rumah bunda, seperti shalat lima waktu, shalat malam, mengaji di rumah, mengulang hafalan surat pendek, belajar, dan sikap kepada orang tua”

“In the monitoring book *Mutaba'ah Yaumiyah* is already covers all the activities of the students when at home *bunda*, such as the five daily prayers, night prayers, the reading Qur'an at home, repeat memorizing the short letter or *surah qashirah*, learn, and attitude to parents”¹²⁶

From the statement of teacher of the third grade above, reinforced also with a sixth-grade teacher's utterance at elementary school of nature Generasi Rabbani Malang:

¹²⁶ Interview with *bunda* Aliyah, as the teacher in third grade, on 30 November 2013, at 10.00 am.

“Dalam buku monitoring *Mutaba'ah Yaumiyah* juga terdapat catatan harian siswa, yang meliputi catatan orang tua mengenai monitoring serta terdapat catatan *abi* dan *bunda*.”

“In the monitoring book *Mutaba'ah Yaumiyah*, there is a daily record of students, which includes records of parents about monitoring and there are records of *abi* and *bunda*.”¹²⁷

And as the format of *Mutaba'ah Yaumiyah* can be seen in attachment.

From the book format *Mutaba'ah Yaumiyah* monitoring students, it can be noted that elementary school of nature Generasi Rabbani Malang, participated in monitoring the development of the character of everyday's students was developed at the school.

In the evaluation of the monitoring *Mutaba'ah Yaumiyah* this Book, elementary school of nature Generasi Rabbani Malang involves not only the teachers and students in his process, but will also involve parents to evaluation process at home. And expect active participation from parents, because the parents through notes, the student may not necessarily lie and manipulate that he has been working on such activities. So, with this evaluation book of the monitoring *Mutaba'ah Yaumiyah*, students are also trained to be honest.

b. Results of Students Development Report

Report result of students at elementary school of nature Generasi Rabbani Malang includes all developments that happen to students during the learning process. This includes intellectual intelligence, emotional intelligence, and spiritual intelligence.

¹²⁷Interview with *bunda* Atik, as the teacher in sixth grade, on 4 December 2013, at 02.00 pm.

Report results of students at elementary school of nature Generasi Rabbani Malang based on observations made by the teacher during teaching and educating students in the at elementary school of nature Generasi Rabbani Malang.

The report is then given to students to be delivered to their parents at home. For their surrender, the results of reports of students are given each a month. Because reminding that the developing of learners attitude or the morals very fast. So, when during one month the students having high intellectual development, and good morals, then it should be the parents also maintain or enhance more. However, if during one month the students experienced a downturn, like their ways to be less good, intellectual intelligence decreases, then it should be the parents participate actively crack down on up that attitude and intellectual intelligence does not decline much further.

The description above is supported by the utterance of a teacher of sixth grade at elementary school of nature Generasi Rabbani Malang:

“Hasil laporan perkembangan siswa ini diberikan setiap satu bulan sekali bunda, karena jika diberikan ketika tiap akhir semester, itu akan lebih sulit untuk membenahi siswa yang kurang baik. Karena kalau satu semester kan dalam jangka waktu yang cukup panjang, jadi siswa yang memiliki perkembangan kurang baik ini nanti akan lebih sulit diubah. Maka dari itu kita tiap guru kelas memberikan hasil laporan kepada orang tua tiap satu bulan sekali”

“The results of these students progress report given every one month once to the student’s parents, because if given when the end of each semester, it will be more difficult to restructure the students. Because if one semester right within the period is quite long, so students who have less well this later development will be more difficult to change. Therefore we each classroom teacher delivers a report to parents each month.”¹²⁸

¹²⁸ Interview with *bunda* Atik, as the teacher in sixth grade, on 4 December 2013, at 02.00 pm.

To find out the formats and examples of the results of the report development of students at elementary school of nature Generasi Rabbani Malang, can be seen in attachment.

From the samples of student progress report above, then it can be concluded that to format reports, ever-changing every month. It's mean, for the report format is flexible, the important thing is not out of the main purpose of the submission of the report on the development of students.

And expected results progress report given to the students, got a positive response from parents as educators at home to correct the children together. This is in line with that raised by teacher of third grade at elementary school of nature Generasi Rabbani Malang:

“Pada rapor bulanan, di sekolah mereka (peserta didik) diperhatikan. Lalu wali kelas mempunyai catatan yang bisa disampaikan kepada orang tua yang berupa narasi. Dan diharapkan orang tua bisa tanggap dengan evaluasi bulanan ini, agar dapat bekerjasama meluruskan anak dari pihak orang tua dan sekolah.”

“In results of students progress report, at the school the learners to be observed. Then the teachers has a note which could be communicated to parents in the form of narrative. And parents can be expected with report evaluation response, in order to working together to straighten out the children by parents and schools.”¹²⁹

c. Cards of Student Achievement

Book students achievement at elementary school of nature Generasi Rabbani Malang that contains the results of the assessment of the ability of students in learning to read Quran.

¹²⁹ Interview with *bunda* Aliyah, as the teacher in third grade, on 27 November 2013, at 01.54 pm.

At elementary school of nature Generasi Rabbani Malang, students learn or read the Quran by using method of UMMI. For the final classification of each class, students has to join the test in the new year of teaching and learning school and entering classes based on abilityof learners to read Qur'an.

This is as it has been presented by *bunda Atik* as a teacher of sixth grade at elementary school of nature Generasi Rabbani Malang, as follows:

“Agar memudahkan guru dalam mengajar ngaji di sekolah ini, maka diadakan test setiap kali memasuki tahun ajaran baru di sekolah. Lalu diklasifikasikan sesuai dengan kemampuan bacaan peserta didik. Karena, pada dasarnya kemampuan setiap anak dalam satu kelas berbeda-beda. Seperti halnya, siswa kelas 1 ada yang sudah mulai lancar membaca, sehingga kemampuan dia lebih tinggi, yaitu di jilid 4. sedangkan di sisi lain, ada juga dari kelas 1 yang belum bisa membaca huruf hija'iyah sama sekali, dan kemampuan dia dalam mengaji rendah. Oleh karena itu, dalam mengaji di sini tidak digolongkan menurut kelas, akan tetapi sesuai kemampuan mengaji peserta didik”

“In order to make easy the teachers in teaching budheg or reading Qur'an in school, then performed a test every time enter a new school year at the school. Then classified in accordance with ability of learner reading. Because, essentially the ability of each child in a different class. As is the case, there is 1st grade students who has started smoothly, so the ability of their reading higher, namely in chapter (*jilid*) 4. While on the other hand, there are also from 1st grade who has not been able to read the letters hija'iyah at all, and the ability of him in the reading Qur'an is less. Therefore, in the Koran or reading of holy Qur'an here is not classified according to the class, but the students Koran capabilities appropriate”¹³⁰

Assessment by using this card is an assessment for the spiritual aspect of the students. By having this card, student achievement, teachers can find out to how far the development of students in reading the Qur'an.

¹³⁰ Interview with *bunda Atik*, as the teacher in sixth grade, on 22 June 2013, at 02.00 pm

d. Independent Examination

In the middle and the end of semesters, school of nature Generasi Rabbani hold an exam twice. One test that the questions derieved from DIKNAS, and the second is exam that the test questions originated and created by the school itself, this is what is called an independent examination.

The tests are organized by the school as it is to anticipate the occurrence of fraud, such as leakage of matter before the exam took place. The implementation of this independent examination, in accordance with what had been stated by *bunda* Aliya as a teacher og third grade in the elementary school of nature Generasi Rabbani Malang, as follow:

“Peserta didik melaksanakan ujian akhir semester selama dua kali. Yang pertama pelaksanaan ujian dengan soal yang berasal dari pihak DIKNAS, dan berikutnya ujian yang soalnya dibuat oleh pihak sekolah sendiri”

"Learners carry out final exams of the semester for twice. The first implementation test with questions coming from DIKNAS, and the next test that teh question was made by the school's own"¹³¹

The above observations were reinforced with what has been presented by *bunda* Atik, as the sixth grade teacher at elementary school of nature Generasi Rabbani Malang, that:

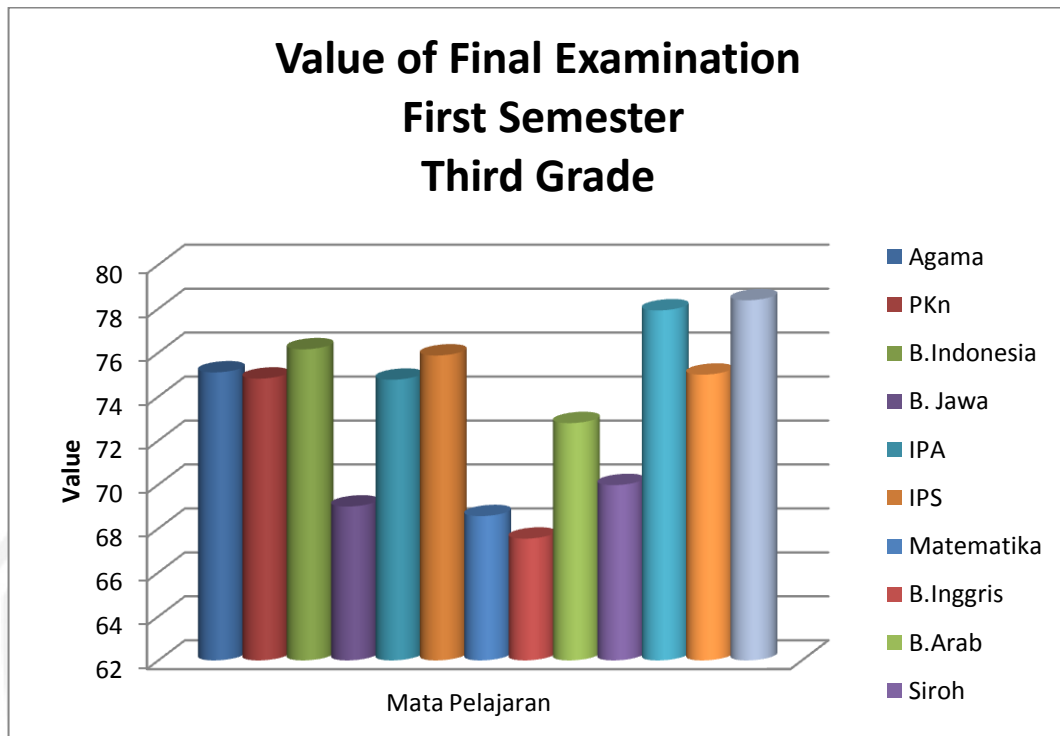
¹³¹Interview with *bunda* Aliya, as the teacher in sixth grade, on 4 December 2013, at 08.30 am.

“Untuk ujian tengah semester dan akhir semester, kami mengadakannya dua kali. Karena dari kejadian yang sudah-sudah sebelumnya yaitu kebocoran soal ujian yang berasal dari DIKNAS, kami tidak ingin peserta didik disini berkompetisi dengan cara yang tidak sehat seperti itu. Selain kami ingin melatih kejujuran mereka, kami juga benar-benar ingin melihat dan mengukur sejauh mana kemampuan akademik peserta didik. Maka setelah ujian dari DIKNAS berlangsung, kami mengadakan ujian lagi dengan soal ujian yang kami buat sendiri yang mana Insya Allah tidak ada yang membocorkannya.”

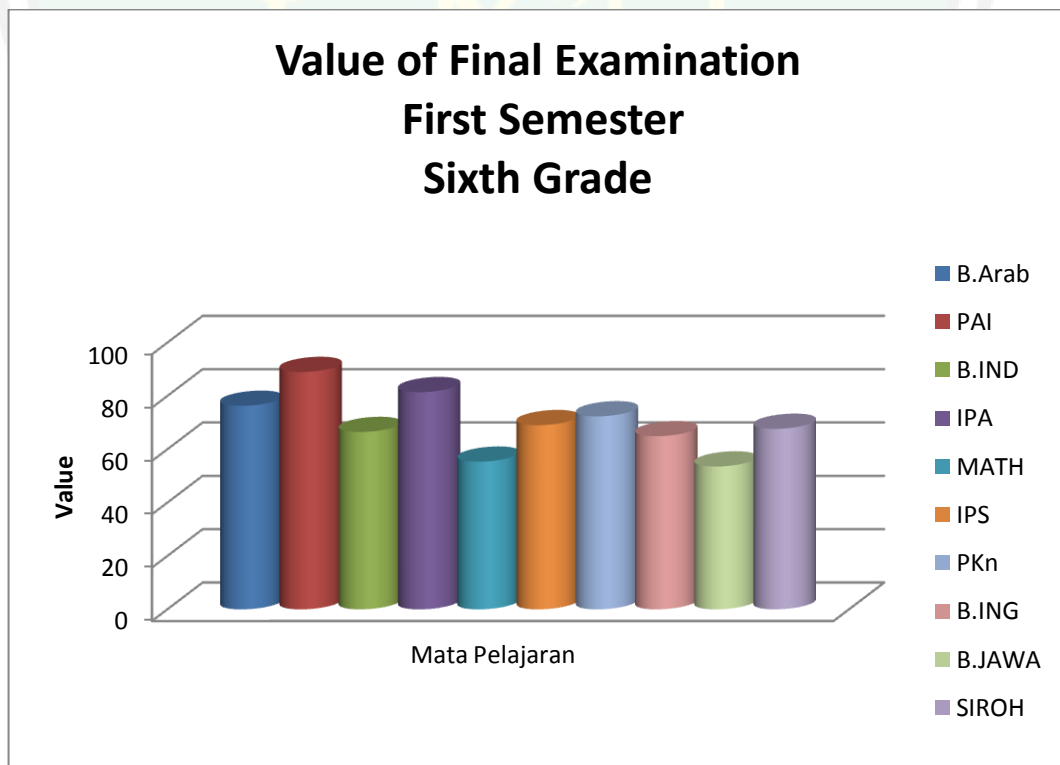
"For the midterm and end of the semester, we hold it twice. Because of the events that had been past-namely the leakage of exam questions that come from DIKNAS, we don't want the learners here competes with the unhealthy ways. Besides we would like to train their honesty, we also really want to see and measure how far the academic ability of the students. Then after the test from DIKNAS progressed, so we held the test again with the exam questions that we made ourselves which God willing (*Insya Allah*) there is nothing to disclose it. "¹³²

Based on the statement of *bunda* Atik above, can be drawn the conclusion that with the holding of this exam, not only aims to measure the potential for academic students, but students are also trained to do honest and to compete in a fair competition. As the result of independent examination in final exam in the first semester can be seen in the graphic below:

¹³² Wawancara dengan *bunda* Atik, guru kelas VI Sekolah Dasar Alam Generasi Rabbani Malang, pada tgl 4 Desember 2013, pukul 08.00 WIB



Picture 4. 17



Picture 4. 18

4. The Problems Faced In Implementation of Holistic Education for Developing Students Character at The School of Nature Generasi Rabbani Gondanglegi Malang

In any event, surely there is a problem. Similarly, with the implementation of a holistic education for developing character of students in the elementary school of nature Generasi Rabbani Gondanglegi Malang.

Based on the data that researcher got through the interview, can know that there are several problems in implementation of holistic education in the elementary school of nature Generasi Rabbani Gondanglegi Malang, as follows:

a. Human Resource Factor

Teachers are expected to always upgrade his knowledge about various matters related to the learning process, such as the development of a student's character from time to time is always changes because it is influenced by a variety of things such as changing the era with a more advanced technology, and also a variety of methods and media that can be used to enhance student learning outcomes. But, the lack of interest of teachers to always upgrade the knowledge is to be one of the problem for developing the student's character and enhance the learning outcome of students at the school of nature Generasi Rabbani Malang:

This is in line with what has been said by *Bunda Atik*, as a sixth-grade teacher in the elementary school of nature Generasi Rabbani Malang:

“Salah satu problematika yang dihadapi yakni guru di sekolah ini jarang memperbarui atau *mengupgrade* pengetahuan agar dapat meningkatkan kompetensi dalam mengajar dan mengembangkan karakter siswa.”

"One of the problems faced by this school is the teachers are seldom update or upgrade the knowledge in order to improve competence in teaching and developing students ' character."¹³³

Beside that, the school also has not been able to bring the figure of the human resources as the controller academic programs so that the target activity can be effective and efficient, as like Research and Development, and others. This is in line with what has been expressed by the head of the Foundation School of natural Generasi Rabbani Malang:

“Sumber daya manusia disini memang dikatakan masih jauh dari kesempurnaan, hal ini dinilai dari segi kompetensinya. Karena guru masih kurang dalam mengupgrade pengetahuan-pengetahuan baru. Selain itu, kami juga belum memiliki seseorang yang dapat mengendalikan program akademik ke depannya seperti apa agar lebih efektif dan efisien, itu salah satu faktor kendala yang kami hadapi”

"Human resources here are said to be still far from perfection, it is assessed in terms of competencies. Because the teacher is still lacking in upgrading the new knowledge. Besides that, we also don't yet have a person that can control the academic program in the future as like what to make it more effective and efficient, it is one of the problem factors that we faced"¹³⁴

b. Student's Parents Factor

Factors of the student's parents for developing characters of the students is very influential. Because, if the school is already trying to do various attempts for developing student's character but got no participation from parents at home,

¹³³ Interview with *Bunda Atik*, on 27 March 2014, at 10.00 am.

¹³⁴ Interview with *Abi Dikko*, as the founder of school of nature Generasi Rabbani Gondanglegi, Malang, on 31 March 2014, at 10.00 am

then the result is nil. Because characters can be formed if continuous, and not just in school.

Parents of students at the elementary school of nature Generasi Rabbani have the variety attitude of participation. Among them there are participating actively in educating children, there are also passive probably due to busy work and more. It is based on interviews of teachers of sixth grade at elementary school of Nature Generasi Rabbani, as follows:

“Problemnya adalah, jika kita sudah aktif untuk mendidik anak, tetapi orang tua di rumah tidak tanggap dengan pendidikan yang sudah diterapkan di sekolah, maka akan mempersulit dan memperlambat dalam mencapai tujuan pendidikan, dan tidak sedikit bunda yang jarang memperhatikan pendidikan anaknya, karena kesibukan bekerja dan sebagainya.”

“The problem is, if we are already actively to educate a child or students, but the parents at home is not responsive to the education that already applied in schools, it will be difficult and slow in achieving educational goals, and not least the mother who seldom doesn't pay the attention her son's education, because a flurry of work and so on.”¹³⁵

Founder of the elementary school of Nature Generasi Rabbani Malang also said that the active participation of parents is required in to educate and develop children's characters:

¹³⁵ Interview with *bunda* Aliyah, as the teacher in third grade, on 27 November 2013, at 01.54 pm

“Kita berusaha membimbing anak dengan mengajak orang tua dari para siswa karena hal itu tidak dapat kami pisahkan satu sama lain, antara bimbingan orang tua di rumah dengan guru di sekolah. Oleh karena itu kami sering mengadakan pertemuan untuk sharing mengenai anak didik, sosialisasi kepada para orang tua yang didatangi oleh narasumber yang kami undang, dan lain sebagainya. Jadi kami menyampaikan kepada orang tua bahwa kami mohon apa yang kami berikan di sekolah itu harap disinkronkan dengan bimbingan orang tua di rumah, sehingga anak-anak itu tidak bias atau bingung, seperti halnya “kok di sekolah begini sedangkan di rumah begini?” walaupun anak2 cenderung lebih nurut kepada guru di sekolah ketimbang ortu di rumah, seperti lho mah kata bunda di sekolah lho gak gitu, tapi gini kok. Nah, oleh karena itu, kami katakan pada para orang tua ayolah, kita samakan persepsi kita supaya anak itu tidak bingung apa yang harus mereka lakukan, dan agar mereka tetep ketika di rumah nyaman, di sekolah juga nyaman.”

“We are trying to guide children to invite the parents of the students because it can't we separate each other, between the guidance of parents at home with the teacher at the school. Therefore we often hold meetings for sharing about students, socialization to the parents who incur a resource which we act, and others. So we say to parents that we ask help what we give in that school please synchronized with the guidance of parents at home, so the kids were not biased or confused, as does "why at the school this way while at home this way?" Although students according to teachers tend to be more in school rather than to the parent at home, such as “Mom, said *bunda* at school was not like that, but like this.” Now, therefore, we tell the parents come on, we equate our perception that the child was not confused what they should do, and so that they are comfortable when at home, and also at school.”¹³⁶

Founding statement of the elementary school of Nature Generasi Rabbani Malang above, can be drawn the conclusion that the school was seeking to increase the participation of the student’s parents to engage actively with a variety of ways, such as invited speaker and held an event of parenting, and so on.

¹³⁶ Interview with *Abi Dikko*, the founder of school of nature Generasi Rabbani Gondanglegi, Malang, on 7 December, at 09.35 am.

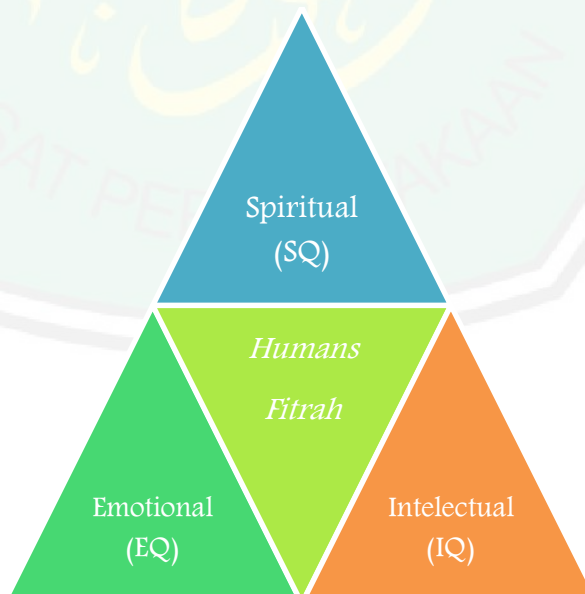
C. Research Findings

1. The Concept of Holistic Education for Developing Character of Students at The Elementary School of Nature Generasi Rabbani Gondanglegi Malang.

Based on the results of research that has been described above, then it can be drawn the conclusion that the concept of holistic education at the elementary school of Nature Generasi Rabbani Malang, is:

“Education that involve the aspects of *fitrah* belonging to children, such as IQ, EQ and SQ to accompany learners become a whole personal by making the Islamic values as a guide.”

For more details the researcher described the concept of holistic education at the school of nature Generasi Rabbani with the picture as follows:



Picture 4. 19

The Concept of Holistic Education

In the picture above, it seem that human *fitrah* consists of SQ, IQ, and EQ. and as shown in the picture, that the spiritual (SQ) is located on the top of intelligence, it's mean that spiritual or Islamic values become guidelines or the top point to the development of intelligence.

2. Strategies in Integrating The Intellectual, Emotional, and Spiritual Intelligence in The Elementary School of Nature Generasi Rabbani Gondanglegi Malang

In integrating the intellectual intelligence (IQ), emotional (EQ) and spiritual (SQ) students in the elementary school of Nature Generasi Rabbani Malang, used several strategies, there are:

a. Habituation

1. Habituation to speak good words and polite
2. Habituation for sharing and helping each other
3. Habituation to always pray when before and after doing something.
4. Habituation to read the Quran and prayer together
5. Habituation to wear clothes that cover *aurat*
6. Habituation to behave honestly
7. Habituation to behave Islami

b. Indirect Learning

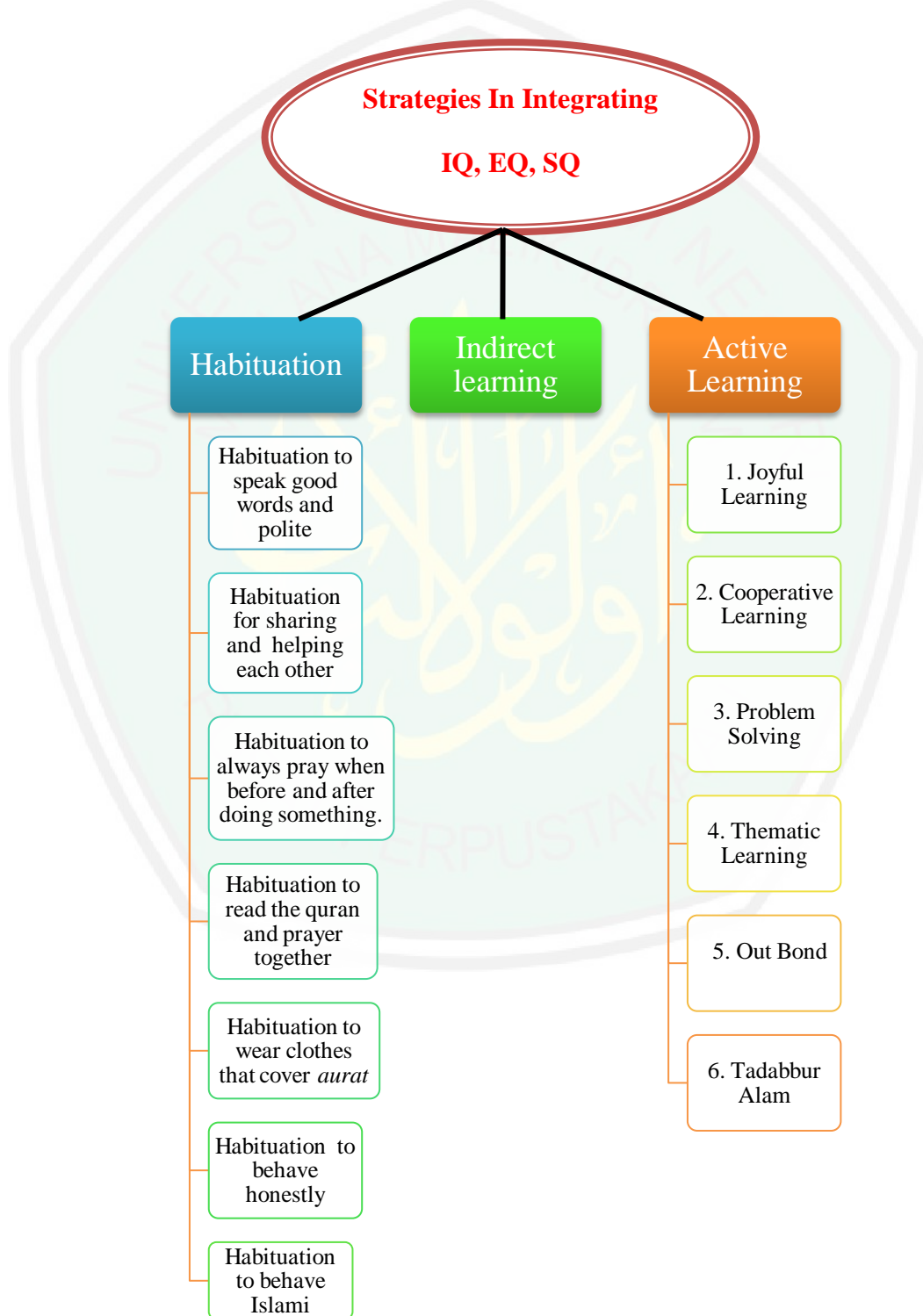
Indirect learning is an educational process that occurs during the learning process is ongoing but not designed in specific activities. Indirect learning, with regard to the development of spiritual values and attitudes.

c. Active learning

1. Joyful Learning
2. Cooperative Learning
3. Problem Solving
4. Thematic Learning
5. Out Bond
6. *Tadabbur Alam*

To more easily understand the various strategies used by school of nature Generasi Rabbani Malang in integrating or combining the intellectual intelligence (IQ), emotional (EQ) and spiritual (SQ), the researcher described it as follows:

Picture 4. 20
Strategies are Used at The Elementary School of Nature
Generasi Rabbani



3. Evaluation of Holistic Education for Developing Character of students at The School of Nature Generasi Rabbani Gondanglegi Malang

Evaluation of holistic education that conducted by elementary school of nature Generasi Rabbani Malang done with different types of assessment. Because reminding that aspects of the learners are assessed not only cognitive (IQ) but also the morals of students (EQ and SQ).

Then the evaluation in the elementary school of nature Generasi Rabbani Malang includes three types of evaluation, as follows:

- a. *Mutaba'ah Yaumiyah*
- b. Result of Student's Development Report
- c. Card of Students Achievement
- d. Independent Examination

To find out all kinds and purposes of evaluation from the holistic education for developing character of students at elementary school of nature Generasi Rabbani Malang briefly can be seen in the image below:

Picture 4. 21

Evaluation of Holistic Education

at the Elementary School of Nature Generasi Rabbani

Mutaba'ah Yaumiyah

- For monitoring the student's activity in a daily at home
- Such as : the five daily prayers, night prayer, helping the parents, study, read the Qur'an, and repeat memorizing the short *surah*

Result Of Student Progress Report

- Report results from teacher's observations to the student's progress or development during learning process for a month, so it is reported to the student's parents
- Development of all aspect: intellectual intelligence, emotional intelligence, and spiritual intelligence.

Card of Students Achievements

- To evaluate achievements of student's reading of qur'an in school

Independent Examination

- To evaluate student achievement in the field of academic in the middle and the end of each semester.

4. The Problems Faced In Implementation of Holistic Education for Developing The Students Character at The School of Nature Generasi Rabbani Gondanglegi Malang

Based on the data that researcher got through the interview, can be drawn a conclusion that there are several problems in implementation of holistic education at the school of nature Generasi Rabbani Gondanglegi Malang, as follows:

- a. Human Resource Factor (*SDM*)
- b. Student's Parents Factor.



CHAPTER V

RESEARCH RESULT ANALYSIS

In the previous chapter, researcher has exposed the findings of research. Then in this chapter, findings that resulted from the research related with the implementation of holistic education for developing students character will be analyzed to construct the concept based on empirical information.

In accordance with the data analysis techniques selected by the researcher, the researcher uses a descriptive qualitative analysis (Exposure) by analyzing data that has been collected from research interviews, observation, and documentation during the researcher was conducting research in related institution, namely elementary school of nature Generasi Rabbani Gondanglegi Malang.

The data obtained by researcher from the research result will be analyzed in accordance with the research questions above. As for the parts that will be discussed in this chapter is adapted to the research questions, which includes: a) How is the concept of holistic education for developing students character at the School of Nature Generasi Rabbani Gondanglegi Malang, b) How strategies are used in integrating intellectual intelligence, emotional intelligence, and spiritual intelligence in the process of learning at the school of nature Generasi Rabbani Gondanglegi Malang, c) How evaluation are used in holistic education for developing students character at the school of nature Generasi Rabbani Gondanglegi Malang, d) What are the problems faced in the implementation of holistic education for developing students character at the school of nature Generasi Rabbani Gondanglegi Malang.

For more details, researcher will describe in detail the analysis of the research results are as follows:

A. The Concept of Holistic Education for Developing Students Character at The Elementary School of Nature Generasi Rabbani Gondanglegi Malang

Based on research findings in chapter four, then it can be concluded that the concept of holistic education at primary school of nature Generasi Rabbani Malang, is:

“Education that involve the aspects of *fitrah* belonging to children, such as IQ, EQ and SQ to accompany learners become a whole personal by making the Islamic values as a guide.”

If it related to the theory of Islamic concept of holistic education, then the holistic education is the education concept which developed the third elements of the humans, such as: intellectual (IQ), emotional (EQ), and spiritual (SQ). And should be able to increase the capacity of faith, science, and the deeds of every human being. Therefore, in the concept of holistic education, the role of *Tauhid* becomes the central point, as terminating all of the human elements.¹³⁷

From the above theory, then the concept of holistic education at the school of nature Generasi Rabbani is the concept of Islamic holistic education which in educating learners, making *Da'wah* as spirit. It's mean, each activity in the education in this school there are Islamic values. Therefore It can be concluded

¹³⁷ Amie dan Khairunnas, *Pendidikan Holistik (Format Baru Pendidikan Islam Membentuk Karakter Paripurna)*, (Jakarta: Al-Mawardi Prima, 2013), page. 228

that the education at the school of nature Generasi Rabbani made the spiritual intelligence as the central for developing and integrating the intellectual, and emotional intelligence of learners. It is done with the aim to realize a plenary humans are ready to live in in his era, in accordance with the objectives or the goals of the elementary school of nature Generasi Rabbani.

The concept of holistic education in elementary school of nature Generasi Rabbani that make the *da'wah* as a spirit, it is also in line with one of the goals of Islamic holistic education that education must be built upon the foundation of value of *da'wah*, which means that the development and application of science education is the dialogue of *da'wah* convey the truth of Islam. *“Who is the better word than people who disbelieve in God, pious charity work and said: “I belong to those who surrender themselves.” (QS. Fushilat: 33).¹³⁸*

Education that involving the *fitrah* aspects belonging to children, which is contained in the concept of holistic education at the school of nature Generasi Rabbani, contain the same meaning as the meaning of education (*al-tarbiyah*) according to Abdurrahman al-Bani, that education (*al-tarbiyah*) means: 1) keep and maintain growth of *fitrah* (potential) learners to reach maturity, 2) develop the whole potential which belong to the learners with the various facilities of support, 3) directs all potential (*fitrah*) learners towards goodness and perfection, and

¹³⁸ *Ibid*, page. 224

optimally, and 4) to all processes are then implemented in stages in accordance with the rhythm of the developments of students.¹³⁹

This means that education that involve the aspects of *fitrah* of learners, can be meant as a maintain the growth of *fitrah* (IQ, EQ, SQ) of the learners, develop the *fitrah* of the learners, directs the *fitrah* towards goodness which is in the process of learning it all done according to the psychological development of students.

B. Strategies are Used in Integrating The Intellectual, Emotional, and Spiritual Intelligence at The Elementary School of Nature Generasi Rabbani Gondanglegi Malang.

Based on the findings of the research have been presented in the previous chapter, the conclusion that can be taken for developing and integrating the competence potential and conscience potential of the learners (IQ, EQ and SQ) at elementary school of nature Generasi Rabbani Gondanglegi Malang, use several strategies, there are:

- a. Habituation
- b. Indirect Learning
- c. Active learning

¹³⁹ *Ibid*, page. 220

Theoretically, the holistic education can be reached by following strategies¹⁴⁰:

1. Applying the method of learning which involves the active participation of students, namely methods that can improve student motivation because the whole human dimension involved actively with the given subject matter that is concrete, meaningful and relevant in the context of their life (*student active learning, contextual learning, inquiry-based learning, dan integrated learning*).
2. Create a conducive learning environment so that children can learn effectively in an atmosphere that provides a sense of security, respect, without threats, and giving spirit.
3. Provide character education explicitly, systematic, and continuous with the involving the aspects of *knowing the good, loving the good, and acting the good*.

Strategies in implementing holistic education above has significant similarities strategy with the strategies applied by elementary school of nature Generasi Rabbani Malang in integrating intellectual, emotional, and spiritual intelligence of learners, researcher will spell out more clearly as follows:

1. Applying the method of learning which involves the active participation of students. This strategy is also implemented by the elementary school of nature Generasi Rabbani Malang in integrating the intellectual, emotional, and spiritual intelligence of the learners, namely active learning

¹⁴⁰ Barnawi dan M Arifin, *Strategi Dan Kebijakan Pembelajaran Pendidikan Karakter*, (Ar-Ruz Media: Jogjakarta, 2011), page. 56

strategies. Elementary school of nature Generasi Rabbani Malang using this strategy through several approaches and methods, as follows:

a. Joyful learning, is the learning approach with cheerful because students learn to be open in nature and can be done with a singing or educational game, challenging and fun. With this kind of learning, the students at the school of nature Generasi Rabbani can know the subject matter is not just mere theory, but rather to know it with concrete, because it is correspond with the object directly. And they learn from anywhere and from anyone.

In theory, with the approach of the environment such as this, then synchronization will occur between the idea and reality, as well as synchronization between the cognitive, affective, and psychomotor.¹⁴¹

Outdoor learning instinctively will generate an atmosphere of happy, with no pressure and away from boredom. Thus will grow awareness in children that learning is fun, and the school was synonymous with excitement or happiness. Students learn not only to hear the teacher's explanation, but also to see, touch, feel and follow the entire process of each learning.

This is a strategy of integration of intellectual, emotional, and spiritual intelligence because with this learning, learners can involve all their senses to learn.

b. Cooperative learning, is the study with patterns of collaboration through group dynamics, this strategy was implemented at the school of nature Generasi Rabbani in order the students can be honed sense of shared

¹⁴¹ Amie dan Khairunnas, *Pendidikan Holistik (Format Baru Pendidikan Islam Membentuk Karakter Paripurna)*, (Jakarta: Al-Mawardi Prima, 2013), page. 229-230

responsibility and grows their social empathy, so by using this approach, occur the integration between intellectual, and emotional intelligence.

c. Problem Solving, is the strategy to train the sensitivity of students in facing the problem. Significantly the learning process intended not to pursue value, but to be able to take advantage of their knowledge in everyday life. This is done by the teacher in each learning. This strategy is used with the purpose to train students to be sensitive to the issue or problem, and also how to solve it, it is expected students can face the problems that exist in everyday life wisely. This is an integration between the intellectual and emotional intelligence, and children in facing of a problem, still hold spiritual values as a reference in the solution.

d. Thematic Learning, that is the method that combine or merge some of the subject matter by using a theme. This kind of learning, more relevant to the lives of children. Because the thematic learning is a comprehensive learning, and doesn't scattered among subjects with one another. Thematic learning is strategy in integrating IQ and EQ, and also SQ, because in studying general subjects students can also study the religion or other subjects at a time.

e. Out bond, is educational leadership methods through the game, including the skills and challenges that can deliver familiarize working group and good team work. So this method is expected to be able to create the student at the school of nature Generasi Rabbani as a potential leader that has emotional intelligence, such a high sensitivity, quick and precise in taking decisions.

f. *Tadabbur alam*, is learning outside the classroom, by using of the universe as a medium of learning of the students. Learn with thanks to the

creation of God, it is understood that by using this strategy, students at the school of nature *Generasi Rabbani* not only get the development of intellectual intelligence, but also the spiritual intelligence that included into the subject matter. And the development of spiritual intelligence in this way, will be able to increase the capacity of faith and science learners.

Method of *tadabbur alam* as same as the method of *fithriyah* in Islamic holistic education, which involves the element of understanding (*tafakkur*), and contemplation (*tadabbur*) in science and social studies. With this method, scientific research will be in line with the spiritual values that are central to human.¹⁴²

2. Create a conducive learning environment so that children can learn effectively in an atmosphere that provides a sense of security, respect, without threats, and giving spirit. This strategy is also implemented by the school of nature *Generasi Rabbani* in integrating the intellectual, emotional, and spiritual intelligence of students. This is done with a joyful approach, and the learning is done in the outdoor. At the school of nature *Generasi Rabbani*, playing and learning can be done simultaneously to create a comfortable atmosphere for students and not feel depressed, it means that the student can play while learning or studying while playing, with the one note that his game is an educational game. Not then students was given a lesson that monotonous continuously regardless of the psychological state of students. So, the result will not be effective, because the students received material with a boring and dull mind.

¹⁴² Amie dan Khairunnas, *Pendidikan Holistik (Format Baru Pendidikan Islam Membentuk Karakter Paripurna)*, (Jakarta: Al-Mawardi Prima, 2013), page. 167

From this significant difference, there is one the unique fact: with a way of playing while learning or studying while playing, in the end the students also increased academic achievement, and the development of their psychological and emotional also will developed with good. In contrast to students who is given the material continuously without regard to their psychological development, maybe they can develop the intellectual intelligence properly, but the psychological and emotional development of learners will not develop properly. Have the equation, namely equally increase the academic competence of students, but the first way did not give the pressure even by giving it a playful learning, while the second way by a monotonous learning and does not correspond to the psychological development of students.

Basically, the play is also one of the factors supporting the development of the character of the child. One expert on child growth and development, suggests that some things related to the meaning of play for children, as follows: a) play is an activity that is fun and has a positive value for the child who done, b) play is an activity that has no extrinsic goals, but his motivation is more intrinsic nature, c) playing a spontaneous and voluntary, there is no element to forced, and freedom chosen by children, d) play an involving the active role and participation of children, e) play has a systematic relationship specifically with something that is not a play, such as the ability of creativity, the ability to solve problems, learn a language, social development, etc.¹⁴³

¹⁴³ Tuhana Taufiq, *Mengembangkan Karakter Sukses Anak di Era Cyber*, (Ar-Ruz Media, Jogjakarta, 2011), page. 129

From the above description, it can be concluded that the benefits of playing is very important for the development of the students character. Because, the life of a child cannot be released with life play. People even call it: the world children are identical to the world of the play. How can a teacher stay package the learning with the game.

3. To develop character building in education with systematic, and continual that involves all of the aspect of knowing the good, loving the good, and acting the good. This strategy has been used by elementary school of nature Generasi Rabbani Malang in integrating the intellectual, emotional, and spiritual intelligence through conditioning or familiarize, that is systematic and continuous so as to familiarise students to behave well or *akhlakul karimah*, then learners not only at the stage of *knowing the good*, but can also reach the stage of *loving the good*, and *acting the good*.

Because basically, to build a good character and behavior of the students, should be done with habituation. Hence, they will feel shame and guilt if they don't do it. Such as, students at the school of nature Generasi Rabbani would be shame or shy if they don't cover the *aurat*, because that school is familiarize to wear clothes which cover the *aurat*, so students will be free to choose the clothes that they like, but by keeping the rule of covering the *aurat*.

Empirically, the method of habituation at the school of nature Generasi Rabbani equals method offered by Ibnu Sina in the Islamic holistic education, according to Ibnu Sina, habituation or exemplary methods including one of the most effective teaching methods, particularly in teaching morals. This method is

generally performed with habituation and model that suitable with the development of the students mental.¹⁴⁴

With this kind of habituation methods, the role of teachers at the school of nature is very important as a model for learners. According to Al-Ghazali in Islamic holistic education, besides intelligent, and perfection of reason, a good teacher also should be good morals and his physical strength. With the perfection of reason, he can master various science in depth, and with good morals he can be an example and a role model for his students, and with his physical strength, he can perform the task of teaching, educating and directing the children to the right direction.¹⁴⁵

From the explanation above, it can be seen that the strategies in the theory that have been pursued by the elementary school of nature Generasi Rabbani in integrating intellectual, emotional, and spiritual. But, there is one strategy of the elementary school of nature Generasi Rabbani that has not been disclosed by the above theory, that in the holistic education or in integrating intellectual, emotional, and spiritual of the students can be reached also by indirect learning.

Having regard to the purpose of holistic education, that is learning that not only touches on the potential of competencies, but also the potential of conscience of the students. Then the character education does not stand alone as a subject. To build on and complement the values that has possess child to develop as those values also live in societies, and that the child is able to reflect on, sensitive, and able to apply the values, character education is not a monolithic subjects (stand

¹⁴⁴ *Ibid*, page. 131.

¹⁴⁵ *Ibid*, page. 136.

alone). Its existence goes on in each subject. The essence of the character education is meta of the value from each subject.¹⁴⁶

Indirect learning is a process of education that occurs during the learning process is taking place but not designed in specific activities, for example are not designed in the plan of implementation of the learning (RPP). Indirect learning of this, with regard to the development of spiritual values and attitudes.¹⁴⁷

From this strategy students can learn various subjects but still get the development of moral and spiritual values. This is done by *bunda* or *abi* in the elementary school of nature Generasi Rabbani Malang slip or give the moral messages that contain spiritual values as the learning process progresses.

By using this strategy, then may occur the integration between the development of intellectual intelligence of the children, with the cultivation of the moral and spiritual values of the students which is the integration of development of intellectual, emotional, and spiritual intelligence.

Curriculum 2013 developed two modes of learning processes that direct learning process and indirect learning process.¹⁴⁸ Indirect learning is learning curriculum that will be implemented in 2013. But long before this 2013 curriculum changes, the elementary school of nature Generasi Rabbani Malang has been using this mode. Because the original purpose of education from primary school of nature Generasi Rabbani Malang is education which not only give priority to intellectual or cognitive students but also to shape the character

¹⁴⁶ Barnawi dan M Arifin, *Strategi Dan Kebijakan Pembelajaran Pendidikan Karakter*, (Ar-Ruz Media: Jogjakarta, 2011), page. 57

¹⁴⁷ PERMENDIKBUD, no. 81 A, thn. 2013, *Implementasi Kurikulum Pedoman Umum Pembelajaran*, page. 35

¹⁴⁸ *Ibid*, page. 34

of students in order to become a person who has the good moral or *akhlakul karimah*.

In character education, indirect learning mode that implemented at the school of nature Generasi Rabbani as same as reflective model. Reflective model is a learning model of educational character directed at understanding of the meaning and value of the contained behind theories, facts, phenomena, information, or materials that become objects in each subject.¹⁴⁹

With this strategy, then the students will know the value understanding behind the material they learned, this matter is the integration between intellectual intelligence (IQ) obtained through the material, with an understanding of the value of the material (EQ, SQ). As an example the case of reflection in learning, can be seen in the table below:

Table 5. 1

An Example of The Reflection Process on The Subject Matter

Subjects/Material	Examples Of Reflection
<p style="text-align: center;">Indonesian Language Tellingstory about the experience</p>	<p>When the learning process, there is the learner told that he was on a vacation to the mountains, and he saw the beautiful scenery at all, so the teacher added that we can see it is because of</p>

¹⁴⁹ Dharma Kesuma, *Pendidikan Karakter (kajian teori dan praktek di sekolah)*, (PT. Remaja Rosdakarya, Bandung, 2011), page. 119

	the greatness of God (<i>Allah</i>), so we must be grateful for the many favors that have been given.
Math Fractions	In the process of learning, the teacher gives questions about fractions material on the black board, and then the teacher asks students to answer in front of the class. Students who are capable to work, will get the “star” as a motivation. Then, at the end of learning, the teacher ask, whether this applies also to the work we do in daily life, such as if we do the good thing, do we also get a reward or recompense from Allah?

Beside that, if the strategies in integrating the intellectual, emotional, and spiritual intelligence at the school of nature *Generasi Rabbani* is associated with the implementation of the new curriculum plan 2013, which is where the learning activities should have some principles, as follows¹⁵⁰: 1) centred on learners, 2) develop learner’s creativity, 3) creates fun and challenging conditions, 4) value-laden, ethics, logic, aesthetics, and kinestetika, 5) provides a rich learning of

¹⁵⁰ PERMENDIKBUD, no. 81 A, thn. 2013, Implementasi Kurikulum Pedoman Umum Pembelajaran, page. 33

experience through the implementation of various strategies and methods of learning that is fun, contextual, effective, efficient, and meaningful. Then the strategy that has been implemented by the primary school nature Generasi Rabbani has been using the above principles there was an implementation plan of the new curriculum of 2013.

In this school, student-centered learning, teacher's role and authority to lead and control the learning just a little, and the teacher acts as a friend, mentor, and facilitator. And the school also always strives to create an atmosphere of fun learning, democratic, and through experience in interacting with their environment. And through the strategies used, the learners in elementary school of nature Generasi Rabbani expected to become himself (learning to be). This means that the student can gain freedom, not in an atmosphere of distress. Even the psychological freedom, freedom to take good decisions, freedom to learn by way that suits him, freedom to do creativity, freedom to get the social skills, and also the freedom to develop their characters and emotional.

Dr. Iskandar reveals that effort in teaching the learners to be able to develop all their potential (*fitrah*) owned by learners, can be done through the approach and the process of meaningful learning (SQ), fun (EQ), and challenging or problematic (IQ), so it can produce the quality of Indonesia's human resources *kaffah*.¹⁵¹

Strategies that have been mentioned by Dr. Iskandar above, which include meaningful learning (SQ), fun (EQ), and challenging or problematic (IQ) for

¹⁵¹ Iskandar, *Psikologi Pendidikan Sebuah Orientasi Baru*, (Gaung Persada Press: Jakarta, 2009), page. 80

developing the potential of learners, as same as the strategies used in integrating the intellectual, emotional, and spiritual intelligence in the elementary school of nature Generasi Rabbani. That is the joyful learning, problem solving and meaningful learning and thematic learning, indirect learning, and so on.

Integrating intellectual, emotional, and spiritual intelligence is a sequence of process that used by elementary school of nature Generasi Rabbani for developing the character of learners. In theory, some experts give views on basic human character, the Heritage Foundation argues for the nine basic human character can be developed as follows: 1) love to God; 2) responsibility, discipline, self; 3) honest; 4) respect and polite; 5) caring, affection, and cooperation; 6) confident, creative, hard work; 7) justice and leadership; 8) good and humble; 9) tolerance, love peace, and unity.¹⁵²

For developing the basic human character that is mentioned above, the elementary school of nature Generasi Rabbani used some of the strategies that have been mentioned before. For classification, can be seen in the table below:

Table 5. 2
Strategies for developing the basic human character
at the school of nature Generasi Rabbani Malang

NO	Basic human character	Strategies are used
1.	Love to God	Habituation, <i>Tadabbur Alam</i> ,

¹⁵² Tuhana Taufiq, *Mengembangkan Karakter Sukses Anak di Era Cyber*, (Ar-Ruz Media, Jogjakarta, 2011), page. 21

		Indirect Learning, Thematic Learning
2.	Responsibility, Discipline, Independent	Habituation, Out Bond, Cooperative Learning, Problem Solving
3.	Honest	Habituation, Indirect Learning, Cooperative Learning
4.	Respect and Polite	Habituation, Indirect Learning
5.	Caring, Affection, and Cooperation	Habituation, Cooperative Learning, Out Bond, Indirect Learning
6.	Confident, Creative, Hard work	Joyful Learning, Habituation, Out Bond.
7.	Justice and Leadership;	Habituation, Out Bond, Rafting
8.	Good and Humble;	Habituation, Cooperative Learning, Indirect Learning
9.	Tolerance, Love Peace, and Unity	Habituation, Cooperative Learning, Indirect Learning, Out bond.

C. Evaluation of Holistic Education for Developing Students Character at The School of Nature Generasi Rabbani Gondanglegi Malang.

Evaluation of holistic education conducted by elementary school of nature Generasi Rabbani Malang done with several types of assessment. Because reminding that aspect have to be developed from learners in

elementary school of nature Generasi Rabbani Malang is not only cognitive (IQ), but also the morals of students (EQ and SQ).

Theoretically, according to Luluk Yunan Ruhendi holistic paradigm emphasizes the educational process with the following characteristics ¹⁵³:

1. Holistic educational goals introduced the formation of the whole person and the whole society.
2. The material of holistic education contains of physical education and spiritual unity, honing the intellectual intelligence, spiritual, emotional, skill, unity of theoretical-practical educational material, the unity of personal education material - social - the Godhead.
3. Holistic education process prioritizes of the interests unity of the students-community.
4. The evaluation of a holistic education concerned with the achievement development of student in the field mastery of knowledge, attitudes, behaviour, and skills.

From the point number four above, can be drawn the conclusion that the evaluation on the holistic education it should refers to aspects of the learners. Not only from the aspect of cognitive, but also from the aspect of the attitude, behaviour, and spiritual students.

Model evaluation in primary school of nature Generasi Rabbani Malang, includes: 1) *Mutaba'ah Yaumiyah* for monitoring the students in daily life, 2) Result of Students Progress Report that report results from observations of

¹⁵³ Luluk Yunan Ruhendi. *Paradigma Pendidikan Universal*. (Yogyakarta: IRCISoD. 2004.) page. 187

teachers to the students for a month to give to the parents, and 3) Card of Students Achievements to evaluate the achievements of the students reading Qur'aan during reading Qur'an in schools, and also 4) Independent Examination to evaluate student achievement in the academic field of middle and end of each semester.

The purpose of each evaluation is organised by primary school of nature Generasi Rabbani, there are:

1) *Mutaba'ah Yaumiyah*

A guidebook to monitor any act or attitude, and also spiritual activities for learners at home. This is done with the basic idea that, to educate and develop children's character should be sustainable. Therefore, the elementary school of nature Generasi Rabbani held cooperation with the students parents to monitor the learners in the development of students ' character, so an education which has been implemented in schools, not lost it when it got home.

2) Results of the student's progress report, that report results from observations of teachers to the students during the learning process within the span of one month, to be reported to parents of learners. The results of this report, include: the development of intelligence of the intellectual, emotional, and spiritual students.

This results of students progress report, provided to parents during one month in the hope of getting a positive response from parents as educators at home to correct the students together.

Associated with the evaluation tool, the report of development of students using portfolio. Which teachers record student development of all aspects in each day.

In theory, this evaluation is same as evaluation done within Islamic holistic education, which evaluation must be done gradually, and continuous even in various forms of formal written or direct observation by educators in everyday life to see a change in attitude and behaviours learners. In Islamic education, an observation is important to measure student learning success rate.¹⁵⁴

3) Card of Students Achievements, which aims to evaluate the achievements of students readings Qur'an during at school. With this card achievements, then the parents at home stay can monitor the extent the children's ability in reading the Qur'an. This assessment is the evaluation of aspects of the spiritual intelligence of students at the school.

4 Independent examination to evaluate student achievement in the academic field of middle and end of each semester. This exam is an exam which exam questions made by the school, and expected by the existence of this test, learners can compete in fair competition, and no cheating.

Of the entire set of the above evaluation, the evaluation is not just assess the academic progress of students, but also the development of attitudes, behaviour, intellectual, and spiritual of the students.

In theory, the character must involve an assessment of three components, namely: classroom, school, and home. In the classroom involving teachers,

¹⁵⁴ Amie dan Khairunnas, *Pendidikan Holistik (Format Baru Pendidikan Islam Membentuk Karakter Paripurna)*, (Jakarta: Al-Mawardi Prima, 2013), page. 230.

learners, and other learners, in school involves the learners themselves, friends, teachers, and school administrative personnel, and school keeper. At home, involves learners, parents, brother, and sister.¹⁵⁵

If observed closely, in the evaluation process of holistic education for developing students character at the school of nature Generasi Rabbani Malang involves not only the school, but also involves other components, such as family or parents. Because a character can not be assessed at one time, but it must be observed and identified continuously in everyday life of children, both in the classroom, school, or home.

D. The Problems Faced In Implementation of Holistic Education for Developing Students Character at The School of Nature Generasi Rabbani Gondanglegi Malang

Based on the data that has got by the researcher, it can be seen that there are several problems in the implementation of holistic education at the elementary school of nature Generasi Rabbani Gondanglegi Malang, as follows:

a. Human Resource Factor (*SDM*)

One of the crucial components of successful or whether the implementation of education is the teacher. Teachers as the spearhead of education direct is at the front in facing with students being required to have adequate competence. Through the teacher's, cultivation of the values and learning

¹⁵⁵ Dharma Kesuma, *Pendidikan Karakter (kajian teori dan praktek di sekolah)*, (PT. Remaja Rosdakarya, Bandung, 2011), page. 141

a variety of knowledge, experience and skills that are relevant by the present and the future can take place.

Dr. Iskandar reveals in his book the science of psychology of education, that being a qualified teacher, or professional can be traversed with the effort of learning *learning to do*, *learning to know* (IQ), *learning to be* (SQ), and *learning to live together* (EQ), and also try to improve the quality of personal continuously, until in the end can be obtained self-actualization and real life achievements.¹⁵⁶

So, this is where the importance of teachers to always upgrade their knowledge about various matters related to the learning process, such as the character of students of time on time is always changes because it is influenced by a variety of things such as changing of the era with a more advanced technology, and also a variety of methods and media that can be used to enhance the quality of teaching that creative, meaningful, and can touch all the potential possessed by students (IQ, EQ, and SQ).

But, teachers in elementary school of nature *Generasi Rabbani* is still do not have a strong spirit to always improve his ability, to always fresh information by adding new knowledge. This is one of the problem in the implementation of holistic education at school for developing the character of learners.

b. Student's Parents Factor.

Education at school in an effort to develop all potential of learners, has a weakness. That weakness is the limited time and space. This weakness causes a school can't develop the potentials of students optimally.

¹⁵⁶ Iskandar, *Psikologi Pendidikan Sebuah Orientasi Baru*, (Gaung Persada Press: Jakarta, 2009), page. 80

As a result the educational objectives to develop the potential of children becomes limited by time and space. The school was not able to fully take over the role of parents in educating children, particularly in terms of instilling values that are considered essential, such as values educational, moral, socialization, and spiritual. Therefore, the role of parents is required for developing student's character.

Eka s. C suggests that taught the values of good behaviour in children demanding a good "example" of parents who teach it. It can shape the personality of the child as a whole.¹⁵⁷

From the description above, it can be concluded that the role of parents is very important in holistic education to develop the character of the child. But, not all parents are aware of their duties and responsibilities as the primary educators of their children. Among them there are even handing over responsibilities in educating children fully to the school. Whereas, in applying the holistic education as an effort to develop the child's character, very necessary the pattern of the ideal relationship between children, educators, and parents. Linawati argues, that this can be done by: educators understand the characteristics of the children, educators are able to communicating child development to parents, and parents gave positive responses on educators for character development of the child.¹⁵⁸

This pattern relationship is already trying to created by the elementary school of nature Generasi Rabbani Malang by having evaluation development of students for a month, and communicated it with the parents of learners. But the

¹⁵⁷ Tuhana Taufiq, *Mengembangkan Karakter Sukses Anak di Era Cyber*, (Ar-Ruz Media, Jogjakarta, 2011), page. 105

¹⁵⁸ Ibid, page. 125

pattern of this relationship will not be created properly if parents do not give a positive response. This is what being other inhibitor factor except the factor of human resources at the school of the nature Generasi Rabbani.



CHAPTER VI

CLOSING

A. Conclusion

After analysis of the data from the results of the research, then there are a few conclusions that can be drawn. This research focuses on the concept of holistic education at the school of nature Generasi Rabbani, strategies and evaluation are used in integrating intelligence IQ, EQ and SQ at the school of nature Generasi Rabbani. This research also aims to find out the problems encountered in implementation of holistic education at the school of nature Generasi Rabbani Malang. Based on the above findings, there are four conclusions that can be drawn from the focus of the research, including:

1. Based on the findings, it can be concluded that the concept of holistic education at the school of nature Generasi Rabbani Malang, is the concept of education that involves the *fitrah* aspects belonging to the child, such as IQ, EQ and SQ to accompany learners become a whole personal by making Islamic values as a guide.
2. The strategies used in integrating the intellectual intelligence (IQ), emotional (EQ) and spiritual (SQ): with a several ways, including: a) habituation, habituation in any case which is goodness, as well as Islamic behavior. b) creates creative learning, fun, challenging and relevant to the daily lives of students, and the learning poured in some approaches, such as: joyful learning, cooperative learning, thematic learning, out bond, *tadabbur alam*, problem

solving. c) indirect learning, it is done by always putting education and moral values on all the subject matter in the learning process.

3. Moreover, the school also holded several evaluation in order to develop the character of students by involving the aspect of IQ, EQ and SQ. some of the evaluation include: a) *Mutaba'ah Yaumiyah*, this type of evaluation is done by the way give a card to monitor the activities of students in all aspects in the home. b) report results of the students development, this is done to report on the results of the development of the students for a month to learners parents. c) cards student achievement, cards is used to measure the extent of the students ability in reading the Qur'an. d) independent examination, this evaluation for measuring the student's academic. But, if independent exam, the question makers is the teacher at the school it self.
4. The problems are faced in holistic education include: a) the human resource factor, this is because the teacher at the school of nature *Generasi Rabbani* does not yet have a strong spirit for always updates and always increas knowledge and competence. Then the next problem comes from b) learners parents factor, active participation of learners parents are required to develop students character, but doesn't all parents are aware of their duties and responsibilities as the primary educators of their children at home.

C. Recommendation

From the result research obtained, the authors provide feedback related to holistic education for developing students character, which can be useful for related institution, namely elementary schoolof nature *Generasi Rabbani*,

Gondanglegi Malang:

1. The teacher is a barometer of the success of an education. So that a holistic education can be realized, for developing students to become a whole personal character, then it would be nice if *bunda* or *abi* at the school of nature Generasi Rabbani is always upgrades or seeks knowledge in order to improve the quality of teaching in creative, meaningful, and can touch all the potential owned by students.
2. The teacher should be a model or provides a good example for developing character of students, so that students can follow the example of the teacher in daily activities.
3. Parents should participate actively for cooperation with schools for educating and developing the character of the child. Because, however, the parents have the potential to develop the character of the children at home through the bonds of strong emotions among parents and children, the development includes the development of values and morals.

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[alam-mampu bangun-generasi-berkarakter](http://www.antaraneews.com/berita/1252673266/sekolah-alam-mampu-bangun-generasi-berkarakter)), retrieved on 26 June 2013



BIODATA PENULIS



Nama : Iftitah Kriya Pratama
NIM : 10140060
TTL : Surabaya, 15 Mei 1989
Fakultas : Ilmu Tarbiyah dan keguruan
Program Studi : PGMI
Tahun Masuk : 2010
Alamat : Jombang

Malang, 6 April 2014

Penulis

Appendix 1

DATA OF TEACHERS AND STUDENTS

Data of Teachers

in the Elementary School of Nature Generasi Rabbani

Daftar Pendidik dan Tenaga Kependidikan

SD ALAM GENERASI RABBANI

Kab. Malang

Prop. Jawa Timur

Per tanggal : 2014-02-15 10:38:47

No.	Nama	NIP	JK	Tempat Lahir	Tanggal Lahir	NIK
1	ALIYAH		P	MALANG	1986-11-30	3507337011860001
2	EKA FITRIA		P	MALANG	1990-01-23	3507336301900003
3	FARIDA		P	MALANG	1981-05-18	3507105805810004
4	HASIM ASARI		L	TEGAL	1986-12-11	3328091112860005
5	IMAM ZUHDI		L	PONOROGO	1981-06-03	3507100306810002
6	ISNAWATI FAHIMADINI		P	SIDOARJO	1975-04-27	3507106704750006
7	NOVI ADE IRAWATI		P	MALANG	1993-11-18	3507335811930001
8	RIPNGATUL KASANAHAH		P	TRENGGALEK	1979-01-04	3507104401790001

Data of Students in Third Grade

NO	NO. INDUK	NAMA
1	031108-104	Adinda Rifmayanti Nurfadila
2	031108-105	Ahmad Bassyam Abdul Jawwad
3	031108-106	Andyni Loisalina Hidayat
4	031108-107	Fikry Azwar Shihab
5	031108-108	Hawa Egalita Zawarani
6	031108-109	I'zaaz Rabbani Assyiddiqi
7	031108-110	Jindan Ali
8	031108-111	Kalisa Naura Asma
9	031108-112	Lunna Putri Maulidina
10	031108-113	Muhammad Afril Nurdiyansyah Nazalarang Malda
11	031108-114	Muhammad Firman Hidayat
12	031108-115	Muhammad Hasbiyallah Yusuf Syambada
13	031108-116	Najwa Cahya Kamila
14	031108-117	Shivana Raisya Safitri
15	031108-118	Siti Sabrina Istiqomah
16	031108-119	Thoriq
17	031108-120	Tsamarah Alya Salsabila

Data of Students in Sixth Grade

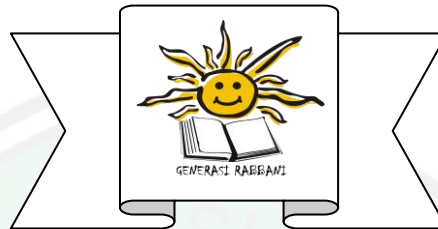
NO	NO. INDUK	NAMA
1	030805-050	Bangga Kharisma Dian
2	030805-051	Cindy Aulia Putri
3	030805-053	Fahrizal Winki Ghifari
4	030805-054	Fayad Dzabihullah As'ad
5	030805-055	Fina Mawadah
6	030805-056	Galang Firmawan putra
7	030805-057	Ima Rahma Fahira
8	030805-058	Muhammad Izzul Islam
9	030805-059	Muhammad Favian Tsaqif Aswangga
10	030805-060	Muhammad Sultan Alfansyah
11	030805-061	Muhammad Rizki Candra Kusuma
12	030805-062	Naufal Fadlurrohman
13	030805-063	Nisrina fathiya Hanofa
14	030805-064	Shabrina Ilmi Mufida
15	030805-065	Sibyanulla Prisetyatna
16	030805-066	Teddy Lathifatul A.B
17	030805-068	Nailul Marom Mirza

CATATAN HARIAN SISWA

NO	TANGGAL	CATATAN ORANG TUA	CATATAN ABI / BUNDA	CATATAN PR	Tanda Tangan

Students Development Report

Sixt Grade



LAPORAN PERKEMBANGAN SISWA

NOPEMBER 2013



Nama : Fahrizal Winky

Kelas/Semester : VI / ganjil

Tahun Pelajaran : 2013 – 2014

Kemampuan Akademik :

Pemahaman terhadap materi pelajaran baik, cukup mudah menerima informasi baru.

Hal yang positif :

- ✚ Cukup aktif dalam mengikuti proses pembelajaran.

Hal yang negatif :

- Sering mengganggu teman sebaya maupun yang lebih kecil, terutama dalam hal lisan.
- Kurang menghargai guru selain guru kelas.

Hal yang disarankan :

- Memperbaiki akhlak terhadap guru dan teman.
- Menambah wawasan dan referensi materi dari media elektronik dengan bimbingan orang tua.

Hasil UTS Semester Ganjil:

B. ARAB	PAI	B. IND	IPA	MATH	IPS	PKn	B. ING	B. JAWA	SIROH
80	95	81	89	48	75	84	76	53	80

Catatan :

Bukalah peluang sebanyak mungkin bagi putra-putri kita untuk memupuk keberanian dan mengembangkan potensi yang masih terpendam. Hasbunallah ni'mal wakil ni'mal maula wani'mannashiir.

Gondanglegi, 17 Nopember 2013

Orang Tua / Wali

Wali Kelas VI

.....

Isnawati Fahimadini S. Pd. SD

Third Grade

Nama Siswa : Adinda Rifmayanti Nurfadila


Nomar induk : 031108-104

Kelas : Tiga


LAPORAN PERKEMBANGAN SISWA PER MIDLE TENGAH SEMESTER

GANJIL

TAHUN PELAJARAN 2013/2014

Alhamdulillah **Ananda dila** hebat 

- ✓ Disiplin
- ✓ Lebih sayang teman
- ✓ Sudah tidak cemberutan
- ✓ Suka mendongeng
- ✓ Suka berbagi

Adapun yang perlu di motovasi dan di bimbing 

- Konsentrasi dalam kegiatan belajar
- Terburu-buru dalam menghitung
- Suka menyerah sebelum di coba
- Kurang percaya diri

Pesan bunda buat **mbak Dila yang sholihah**..... 

- ❖ Percaya dirilah dalam melakukan suatu kebaikan
- ❖ Belajarlah lebih semangat lagi
- ❖ Bertanyalah ketika tidak tau
- ❖ Dan jangan lupa bukunya jangan suka ketinggalan ya.....

Gondanglegi, 16

November 2013

ORANG TUA/WALI MURID

WALI KELAS

.....

ALIYAH, S.Pd.I

Appendix 3

PHOTO DOCUMENTATION



Visual Study at Railway Station in Kapanjen



Learning to work together



Out bond and helping each other



Cooperative learning



Keep Clean to Behave Islami





Reading Qur'an and Pray together



mind mapping



Watering the plants



Outdoor Learning



Joyful learning



Learning with the Object



Learning while Playing



Learning while playing



Sharing with friends and society



Buying and Selling Our Clothes to the Society



Tadabur alam in the field



RAFTING



Let's Go!



Preparing for Rafting



Generasi Rabbani Got Tallent !



RANKING 1 QUIZ



Tadabbur Alam in Kondang Merak Beach



Studi Visual SD Tema “Lalu Lintas”



Pe Be Be



**Ayo kawan kita bersama ...
Menanam sawi di kebun kita ...**





We are from School of Nature Generasi Rabbani

PUSAT PERPUSTAKAAN

Appendix 4

Interview Guide

1. Bagaimanakah konsep pendidikan di sekolah alam Generasi Rabbani?
2. Apakah strategi dan upaya yang dilakukan dalam mengembangkan kecerdasan intelektual anak didik?
3. Apakah strategi dan upaya yang dilakukan dalam mengembangkan kecerdasan emosional anak didik dalam proses pembelajaran di sekolah?
4. Apakah strategi dan upaya yang dilakukan dalam mengembangkan kecerdasan spiritual anak didik dalam proses pembelajaran di sekolah?
5. Program apa sajakah yang diadakan oleh sekolah ini dalam rangka mengasah kecerdasan, intelektual, emosional, dan spiritual peserta didik dalam proses pembelajaran di sekolah?
6. Bagaimanakah bentuk evaluasi yang dilakukan di sekolah, agar dapat menilai segala aspek siswa?
7. Dan apakah tujuan dari masing-masing evaluasi tersebut?
8. Apakah problematika yang dihadapi dalam rangka mendidik dan mengembangkan karakter siswa di sekolah ini?

Interview Transcript with *Abi Dikko*, as the Founder of School of Nature Generasi Rabbani Malang

Abi dikko, 07-12-2013, at 09.35

Saya : bagaimanakah konsep pendidikan dari sekolah alam disini?

p. diko : sekolah ini saya bangun dengan konsepnya membebaskan (menyenangkan), memberikan pendidikan yang terbaik bagi anak-anak sesuai dengan fitroh mereka, dalam segi psikologis juga sesuai dengan perkembangan psikologis mereka. Bukan kemudian harus diatur dengan banyak hal, yang memakai seragam, yang duduk manis, jadi memang kita ciptakan bagaimanapun situasinya mereka nyaman, artinya yang paling nyaman bagi anak-anak itulah yang kita upayakan. Tapi sekali lagi, saya tidak memungkiri bahwa pada pelaksanaannya masih ada satu, dua hal yang kadang berbeda dari konsep yang saya inginkan sehingga pada kurun waktu saya mereview secara paripurna, saya kumpulkan dan saya ajak berbicara tentang bagaimana konsep ini kita kembalikan ke rel nya. Sehingga pada perjalanannya bukan gak ada penyimpangan, meski sedikit-sedikit, tapi kalau tidak segera diluruskan nanti malah akan menyimpang lebih jauh.

Saya : apakah tujuan dari pembelajaran yang menyenangkan sesuai dengan konsep sekolah ini?

Pak diko: iya, ini merupakan fakta yang menarik bahwa ketika atau di saat sekolah yang ada “konvensional” itu orientasinya kognitif semata , pembelajaran sekolah disibukkan oleh beberapa tinggi pencapaian nilai-nilai yang diraih oleh siswa-siswinya. Tapi anak-anak ini dengan segala keunikannya / dengan bakat² yang mereka bawa sejak lahir yg kemudian tidak bisa diukur dengan kognitif semata, mereka mempunyai sisi afektif dan psikomotorik, yg mana itu semua jauh lebih dominan dalam perkembangan anak-anak pada usia sekarang (SD). Ketika kita membicarakan tentang pendidikan secara universal, maka seharusnya tidak seperti ini. Sehingga bisa dikatakan indonesia itu salah kaprah tentang pendidikan, apalagi pada pendidikan sekolah dasar, dan lanjutan pertama, karena memang paketnya itu kan dari kelas pra sekolah dasar sampai tingkat lanjutan pertama itu satu paket yang tidak terputus dan tidak terbedakan dan itu semua menjadi satu paket, ketika mereka menginjak jenjang berikutnya, itu baru mereka serius mengasah kognitif mereka. Dan ini memang yang terjadi di negara-negara maju. Jadi kalo mau dikembalikan lagi, luar biasa indonesia ini dengan kurikulumnya, hebat kalau membuat kurikulum. tetapi waktu yang tersedia dengan krukulum

yang ada tidak pernah sesuai, waktu yang ada tidak pernah bisa menyelesaikan kurikulum yang dibuat. Sehingga yang terjadi adalah banyak guru yang tidak lagi memahamkan tetapi Cuma mengajarkan aja. Mereka berpikiran yang penting kan saya udah menyampaikan mau paham atau enggak itu urusan mereka silahkan tambah jam di luar(bimbel). Sehingga, jam yang di sekolah itu seharusnya sudah cukup, diluar itu masih harus ditambah. Dan ironinya lagi, racunnya mulai merambat ke pendidikan pra sekolah, anak TK dan PlayGroup org tua mereka sudah bingung meleskan anaknya baca , tulis, padahal dunia anak seusia mereka itu adalah dunia sangat-sangat bermain, dan itulah kontribusi dari pendidikan di Indonesia. Kalau dikatakan proses pembelajaran di indonesia , lihat saja perubahan kurikulum dari tahun ke tahun, semakin lama perkembangan kurikulum di indonesia ini semakin ke arah afektif, psikomotorik. ketika saya berdialog dengan pemilik sekolah alam ciganjur, dia mengatakan bahwa mereka tidak pernah gembar-gembor mengenai konsep pendidikan yang mereka terapkan, tp alhamdulillah akhirnya pemerintah melihat bahwa konsep sekolah alam ini ternyata lebih sesuai, dan kalau saya perhatikan apa yang skrg terjadi yg diimplementasikan oleh pemerintah itu arahnya mengadopsi kesana. Jadi bagaimana membuat anak-siswa itu aktif, nyaman di kelas, sehingga kemudian tidak harus duduk manis aja. Dan sekarang bangku itu tidak sekedar menghadap ke depan kelas tok, tapi bisa dibentuk berbagai macam, sesuai dengan kebutuhan dalam proses pembelajaran. Jadi jika ditanya Mengapa sekolah umum yang konvensional itu cenderung stuck (kaku)? Itu ya karena memang lingkungan mereka yang di desain untuk kaku.

Saya: bagaimana upaya sekolah untuk mengembangkan kecerdasan emosional anak?

p. dikko : kalau kita melihat pada panggilan anak-anak terhadap guru-guru disini, kenapa sih mereka memanggil bunda atau abi? Kenapa gak pak guru, atau bu guru ? itu terdapat filosofis di dalamnya yakni kita ingin antara kita dan anak-anak ini tidak ada jarak sebagaimana mereka di rumah dengan orang tua mereka, dan di sekolah kami yang menjadi orang tua mereka. Jadi kedekatan itu yang kita bangun agar kita memiliki ikatan emosional yang kuat. Dan kita berusaha membimbing anak dengan mengajak orang tua dari para siswa karena hal itu tidak dapat kami pisahkan satu sama lain, antara bimbingan orang tua di rumah dengan guru di sekolah. Oleh karena itu kami sering mengadakan pertemuan untuk sharing mengenai anak didik, sosialisasi kepada para orang tua yang didatangi oleh narasumber yng kami undang, dan lain sebagainya. Jadi kami menyampaikan kepada orang tua bahwa kami mohon apa yang kami berikan di sekolah sebagai upaya mengembangkan karakter anak itu harap disinkronkan dengan bimbingan orang tua di rumah, mungkin dengan menanamkan nilai spiritual dan moral,

sehingga anak-anak itu tidak bias atau bingung, seperti halnya kok di sekolah begini sedangkan di rumah begini? Nah, oleh karena itu, kami katakan pada para orang tua ayo, kita samakan persepsi kita supaya anak itu tidak bingung apa yang harus mereka lakukan, dan agar mereka tetep ketika di rumah pendidikannya seperti ini, di sekolah juga seperti ini. Dan begitu juga sebaliknya. Jadi tetep kita menggunakan pendekatan yang baik kepada anak, meskipun style setiap guru berbeda-beda dalam mengingatkan, tapi tetep pada prinsipnya tidak boleh ada kekerasan secara lisan apalagi secara fisik.

Maka dari itu, ayo kita kemas pendidikan itu sedemikian nyaman bagi anak-anak sehingga anak-anak itu dapat mengatakan tanpa rasa takut apa yang mereka butuhkan dan mereka inginkan. Dan memang perbedaan dari produk yang dihasilkan oleh sekolah ini adalah sebuah kebebasan. Bagaimana mereka bebas mengaktualisasikan keinginan dan kebutuhan mereka. Dan untuk melatih anak-anak mandiri atau berlatih kepemimpinan dan keberanian di luar proses pembelajaran di kelas, kita sering mengadakan outbond, rafting, dan lain sebagainya.

Saya: bagaimanakah upaya dalam menanamkan nilai-nilai spiritual pada anak di sekolah alam ini?

p. dikko: asalnya kita memang memulai sekolah ini dengan aktivitas dakwah, sehingga kita tetap fokus mengedepankan dakwah dalam wadah pendidikan. Jadi dakwah ini menjadi ruh dari pendidikan yang kita jalankan. Artinya, setiap aktivitas itu ada nilai-nilai Islam di dalamnya. Dan itu kita mulai dari sejak dini. Seperti halnya, kami tidak mewajibkan mereka memakai seragam yang berkerudung. Tapi kami hanya mewajibkan memakai pakaian yang menutup aurat, dari sinilah mereka akan belajar bebas memilih baju tetapi mereka tahu batasan-batasan aurat yang harus ditutupi. Dan dari proses pembelajaran pun, kita juga menanamkan kejujuran bagi anak-anak seperti ketika mereka les di luar dan mendapatkan hasil jawaban dari bimbel mereka sehingga mereka bisa menjawab dengan betul semua, dan itu kami panggil dan di situlah mereka menunjukkan sikap jujur dan keberanian mereka untuk mengatakan yang sebenarnya.

Pak dikko : filosofis dari logo sekolah alam ini sendiri yaitu pendidikan yang mencerahkan, disitu ada matahari, buku yang saya ibaratkan anak-anak itu bagaikan fitroh dan tergantung bagaimana kita, apa yang akan kita tuliskan disitu. Matahari adalah ini yang akan menyinari dunia pendidikan yang akan kita kembangkan, dan mataharinya tersenyum itu melambangkan dunia anak-anak yang menyenangkan. Lalu panjang pendek pada cahaya matahari, mencerminkan rukun iman dan rukun islam.

Saya: apakah atau problematika yang dihadapi dalam mendidik karakter anak di sekolah ini?

Pak Dikko: Sumber daya manusia disini memang dikatakan masih jauh dari kesempurnaan, hal ini dinilai dari segi kompetensinya. Karena guru masih kurang dalam mengupgrade pengetahuan-pengetahuan baru. Selain itu, kami juga belum memiliki seseorang yang dapat mengendalikan program akademik ke depannya seperti apa agar lebih efektif dan efisien, itu salah satu faktor kendala yang kami hadapi”



**Interview Transcript with *Abi Imam* as the Principal at School of Nature
Generasi Rabbani Malang**

Abi imam, 30-11-2013, 11:13 am

Saya: bagaimana cara mengembangkan semua potensi anak?

Abi imam: tidak melulu ke akademik di Sekolah Alam Generasi Rabbani, akan tetapi juga sikap, entah sikap ke teman, guru, orang lain, serta dalam hubungan dengan Sang Pencipta. Itu bukan berarti kita tidak memikirkan akademiknya, kita tetap memberikan hak anak-anak untuk mengembangkan kecerdasan intelektual, itupun juga kita berusaha untuk menciptakan pembelajaran yang menyenangkan. Menyenangkan disini dengan arti bahwa guru dapat menggunakan berbagai metode dalam pembelajaran sehingga tidak monoton dan membosankan. Karena seperti yang kita tahu, bahwa dunia anak-anak itu ya dunia bermain. Jadi belajar dan bermain itu bagaikan dua sisi mata uang yang tidak bisa dipisahkan, jd antara bermain dan belajar itu seharusnya menyatu . bagaimana anak itu dapat belajar sambil bermain, dan bermain sambil belajar.

Saya: program dalam mengembangkan kecerdasan spritual?

Abi imam: untuk ngaji jam 7-8, (hafalan ,ngaji dan lain2), kelas ngaji berdasarkan kemampuan anak bukan karena tingkat jenjang pendidikan, setelah itu mereka langsung shalat duha berjama'ah, dan untuk siswa yang putra, mereka bergantian untuk menjadi imam setiap harinya.

Saya: bagaimana cara agar siswa selalu saling tolong menolong, berbagi, malu jika tidak menutup aurat(menurut observasi peneliti)?

Abi imam: pembiasaan dari guru dan siswa, mungkin karena mereka sudah tau dan sering membiasakan sesuatu, jadi kalo melakukan hal yg tidak terbiasa ya mereka akan merasa bersalah dan tidak enak.

Saya: bagaimanakah cara untuk mengembangkan sikap peduli dan sosialisasi (EQ) anak?

Abi imam: anak-anak sering bawa kue atau jajan dari rumah, mereka selalu berbagi. Meskipun Cuma masing orang satu dan sedikit, mereka tetap berbagi. Hal itu karena dibiasakan di sekolah ini oleh tiap-tiap guru selalu mendidik muridnya untuk berbagi.

Sy: bagaimanakah evaluasi dari pendidikan yang mana tidak hanya mementingkan potensi akademik siswa?

Abi imam: salah satunya mutaba'ah yaumiyah, tujuannya mengevaluasi kegiatan anak di rumah, ini juga untuk menanamkan kejujuran. Jadi ketika tidak dilakukan ya jangan diconteng, lha nanti kan kita berkoordinasi dengan orang tua di rumah. Jadi sebisa mungkin kita bekerjasama. Selain itu, kita juga melatih kejujuran dari ujian yang kita adakan sendiri. Dan kami juga selalu berupaya untuk bekerjasama dengan orang tua siswa dalam mengembangkan karakter anak, ya salah satunya melalui hasil laporan perkembangan yang kita berikan tiap bulannya.

Terus untuk evaluasi dalam hal akademik, di sekolah ini memang mengadakan ujian dua kali, karena anak yang les di luar itu biasanya mendapatkan soal ujian DIKNAS terlebih dahulu, jadi banyak kecurangan di situ. Dan kami mengantisipasinya dengan mengadakan ujian lagi yang soalnya dibuat oleh pihak sekolah sendiri

Sy: apakah tujuan dari tematik serta pembelajaran yang menyenangkan?

Abi imam: lebih efektif, karena mereka tanpa sadar sudah mempelajari beberapa mata pelajaran. Jadi tidak terbebani dengan banyak mata pelajaran. Selain itu, anak juga akan menyenangi pembelajaran di sekolah, jadi pembelajaran itu tidak menjadi momok bagi mereka.

Meskipun ada pergantian kurikulum juga sebenarnya tidak berpengaruh, karena dari dulu juga sistem pembelajaran kita ya seperti itu, menyenangkan dan siswa yang aktif.

Sy: apakah tujuan pembelajaran di luar (outing)?

Abi imam: jadi agar anak mengetahui secara real apa yang mereka pelajari dari sekedar teori. Selain itu membuat anak tertarik, dan tidak berpikir ah, sama aja. Paling kayak gitu-gtu aja pelajarannya. Dan mereka juga dapat memanfaatkan semua panca indera mereka dalam pembelajaran.

Sy: apakah problem yang dihadapi di sekolah ini dalam pembelajaran dan dalam rangka mengembangkan karakter siswa?

Abi: SDM nya saya rasa, disini jarang didatangkan trainer untuk mengasah ketrampilan dan menambah pengetahuan bagi guru. Jadi biar lebih kreatif dalam mengajar.

Interview Transcript with *bunda* Atik, as the sixth grade teacher at school of nature Generasi Rabbani Malang

Bunda Atik, 30 Nopember 2013, 11.00 am

Sy: apakah salah satu upaya untuk mengembangkan kecerdasan emosional pada anak?

Bunda: Di sekolah ini, sangat intens untuk melatih emosional anak dengan menjadikan siswa yang memiliki jiwa kepemimpinan, mandiri, dan pemberani, sehingga anak didik tidak akan malu untuk mengeksplor bakat minat yang terdapat dalam diri mereka masing-masing. Sebagai contohnya dengan mengajak rafting, out bond, dan lain-lain

di sekolah ini sering membiasakan anak untuk berbagi di lingkungan sekitar juga, seperti tiap anak diminta untuk membawa sembako senilai sekian harga, lalu nanti kita kumpulkan seluruh sembako yang dibawa siswa dan kita bagi rata untuk diberikan kepada masyarakat sekitar

Di sini jga selalu dilatih untuk berperilaku jujur, salah satunya ya dengan mengadakan ujian sendiri, disini itu ujiannya itu dilakukan dua kali. Karena mengingat banyaknya kasus kunci jawaban yang sudah tersebar di kalangan umum sebelum diberikan kepada siswa, maka di sekolah ini mengantisipasinya dengan mengadakan ujian dua kali, yang pertama adalah ujian yang berasal dari DIKNAS dan yang kedua adalah ujian mandiri. Yaitu ujian yang soal-soalnya dibuat oleh pihak sekolah sendiri.

Kita juga tidak menghendaki anak-anak untuk les di luar, karena kebanyakan bocoran kunci jawaban itu juga dari bembel seperti itu. Selain itu juga kasihan terhadap perkembangan psikologis siswa. Saya rasa sudah cukup lelah mereka belajar di sekolah.

Sy: saya lihat, siswa di sekolah ini selalu kompak dalam belajar, seperti yang paham menjelaskan kepada anak yang belum bisa, apakah hal seperti ini selalu ditekankan pada siswa untuk selalu menolong dan bekerjasama?

Bunda: Iya, memang saya selalu berusaha untuk mengingatkan agar anak-anak tidak egois dalam belajar. Supaya mereka juga selalu mengingatkan temannya yang malas. Selain itu, anak didik yang kurang mampu dengan cepat menangkap penjelasan dari guru, bisa saja mereka lebih mampu dengan cepat menangkap penjelasan dari teman sendiri. Karena mereka bisa saling menjelaskan dengan menggunakan bahasa sesama teman sejawat.

Sy: Strategi apakah yang digunakan dalam mengembangkan kecerdasan spiritual anak?

Disini kita selalu memperhatikan pendidikan mengenai syari'at Islam dari yang terkecil. Seperti membiasakan anak-anak untuk menjaga kesucian tempat ketika shalat, makan dan minum tidak boleh sambil berdiri, dan lain sebagainya, itu kami terapkan kepada peserta didik dalam kehidupan sehari-hari.. Karena, pendidikan syari'at Islam jika tidak dimulai sejak dini, maka sampai besar pun nanti mereka akan meremehkan

Selain itu, disini juga dibiasakan mengaji, dan sholat duha berjama'ah setiap harinya. Agar memudahkan guru dalam mengajar ngaji di sekolah ini, maka diadakan test setiap kali memasuki tahun ajaran baru di sekolah. Lalu diklasifikasikan sesuai dengan kemampuan bacaan peserta didik. Karena, pada dasarnya kemampuan setiap anak dalam satu kelas berbeda-beda. Seperti halnya, siswa kelas 1 ada yang sudah mulai lancar membaca, sehingga kemampuan dia lebih tinggi, yaitu di jilid 4. sedangkan di sisi lain, ada juga dari kelas 1 yang belum bisa membaca huruf hija'iyah sama sekali, dan kemampuan dia dalam mengaji rendah. Oleh karena itu, dalam mengaji di sini tidak digolongkan menurut kelas, akan tetapi sesuai kemampuan mengaji peserta didik

Lalu, kami juga selalu menekankan pada anak untuk mengulang-ulang hafalan juz 'amma mereka (*muroja'ah*)

Bunda Atik, 4 Desember 2013, 10.00 am

Sy: dalam belajar, anak-anak akan dibuat nyaman dan sesenang mungkin, apakah itu juga suatu upaya untuk mengembangkan kecerdasan emosional mereka selain intelektual mereka?

Iya betul, pembelajaran yang menyenangkan, justru akan mudah masuk ke dalam otak mereka, karena dalam keadaan rileks, tidak dalam keadaan tertekan, dan siap untuk belajar. Selain itu, siswa jika belajar di luar kelas, mereka akan melihat dan mengamati sekeliling mereka seperti sawah, dan lain-lain sehingga mereka juga dapat belajar dari penglihatan dan pengamatan mereka bahwa tanaman ini tumbuhnya seperti ini dan lain sebagainya. Dan pembelajaran seperti inilah yang kami rasa lebih relevan dengan kehidupan nyata siswa. Dan dengan hal demikian, maka siswa dapat belajar untuk saling peduli yang tidak hanya peduli pada sesama manusia, tetapi juga alam.

Sy: Bagaimana evaluasi yang dilakukan oleh sekolah supaya yang dinilai tidak hanya dari aspek kecerdasan intelektual siswa saja, tetapi juga emosional, dan spiritual?

Bunda: Di sini ada mutaba'ah yaumiyah, dalam buku monitoring Mutaba'ah Yaumiyah juga terdapat catatan harian siswa, yang meliputi catatan orang tua mengenai monitoring serta terdapat catatan abi dan bunda, lalu kita komunikasikan agar tidak terjadi plagiat dalam menconteng kegiatan.

Lalu, juga ada hasil laporan perkembangan siswa, ini diberikan setiap satu bulan sekali bunda, karena jika diberikan ketika tiap akhir semester, itu akan lebih sulit untuk membenahi siswa yang kurang baik. Karena kalau satu semester kan dalam jangka waktu yang cukup panjang, jadi siswa yang memiliki perkembangan kurang baik ini nanti akan lebih sulit diubah. Maka dari itu kita tiap guru kelas memberikan hasil laporan kepada orang tua tiap satu bulan sekali

Untuk ujian tengah semester dan akhir semester, kami mengadakannya dua kali. Karena dari kejadian yang sudah-sudah sebelumnya yaitu kebocoran soal ujian yang berasal dari DIKNAS, kami tidak ingin peserta didik disini berkompetisi dengan cara yang tidak sehat seperti itu. Selain kami ingin melatih kejujuran mereka, kami juga benar-benar ingin melihat dan mengukur sejauh mana kemampuan akademik peserta didik. Maka setelah ujian dari DIKNAS berlangsung, kami mengadakan ujian lagi dengan soal ujian yang kami buat sendiri yang mana Insya Allah tidak ada yang membocorkannya.”

Bunda Atik, 27 Maret 2014, 11.00 am

Sy: kendala apakah yang dihadapi dalam pendidikan untuk mengembangkan karakter anak?

Bunda: Salah satu problematika yang dihadapi yakni guru di sekolah ini jarang memperbarui atau *mengupgrade* pengetahuan agar dapat meningkatkan kompetensi dalam mengajar dan mengembangkan karakter siswa

Selain itu, jika kita sudah aktif untuk mendidik anak, tetapi orang tua di rumah tidak tanggap dengan pendidikan yang sudah diterapkan di sekolah, maka akan mempersulit dan memperlambat dalam mencapai tujuan pendidikan, dan tidak sedikit bunda yang jarang memperhatikan pendidikan anaknya, karena kesibukan bekerja dan sebagainya

Interview Transcript with *bunda* Aliyah as the Third Grade Teacher at School of Nature

Generasi Rabbani Malang

Bunda aliyah, 27-11-2013, at 01.54 pm

Sy: bagaimanakah karakteristik strategi yang digunakan di sekolah alam ini?

Bunda : yang jelas, di sekolah alam sini itu tidak terlalu menekankan akademik saja, akhlakul karimah nomor satu. Selain itu, dalam mengasah kecerdasan akademik siswa pun, kami berupaya mendidik anak dengan menyenangkan, penuh tantangan, dan tidak monoton.

Sy: bagaimanakah evaluasi yang dilakukan sekolah untuk menilai perkembangan sikap siswa yang akhlakul karimah?

Bunda : di Sekolah Alam ada rapor bulanan, di sekolah mereka diperhatikan. Lalu wali kelas mempunyai catatan yang bisa disampaikan kepada orang tua yang berupa narasi. Dan diharapkan orang tua siswa bisa tanggap dengan evaluasi bulanan ini, agar dapat bekerjasama meluruskan anak dari pihak orang tua dan sekolah. selain itu juga ada mutaba'ah yaumiyah yang mana juga memantau sikap dan menjaga anak untuk tetap rutin mengerjakan shalat sunnah dan fardu di rumah.

Dalam buku monitoring Mutaba'ah Yaumiyah ini sudah mencakup seluruh kegiatan siswa ketika beraktifitas di rumah bunda, seperti shalat lima waktu, shalat malam, mengaji di rumah, mengulang hafalan surat pendek, belajar, dan sikap kepada orang tua

Lalu untuk melatih kejujuran anak dalam ujian disini peserta didik melaksanakan ujian akhir semester selama dua kali. Yang pertama pelaksanaan ujian dengan soal yang berasal dari pihak DIKNAS, dan berikutnya ujian yang soalnya dibuat oleh pihak sekolah sendiri.

Sy: apakah kendala yang ada dalam berupaya mengembangkan karakter siswa?

Dan yang menjadi problemnya adalah, jika kita sudah aktif untuk mendidik anak, tetapi orang tua di rumah tidak tanggap dengan pendidikan yang sudah diterapkan di sekolah, maka akan mempersulit dan memperlambat mencapai tujuan pendidikan.

Sy: apa sajakah strategi untuk mengembangkan kecerdasan intelektual, emosional, dan spiritual siswa yang dituangkan dalam program sekolah?

Bunda : sholat duha, ngaji bersama, hafalan juz 'amma bersama, bersih-bersih lingkungan.

Mereka juga dibiasakan untuk menjadi imam pada sholat duha, dan duhur. Dengan berlatih dan terbiasa menjadi imam ketika shalat berjama'ah, maka siswa akan semakin matang jiwa tanggung jawab dan kepemimpinannya

Sy: Bagaimana cara bunda menanamkan pendidikan moral(EQ) bagi siswa?

Bunda: Untuk menanamkan nilai-nilai spiritual atau moral yang baik pada siswa itu kami lakukan lebih banyak ketika bermain sambil belajar dengan siswa bunda. Ketika belajar peserta didik tidak akan segan-segan bertanya apa yang mereka belum ketahui tentang syari'at atau moral yang baik atau buruk

Di Sekolah Dasar Alam Generasi Rabbani, anak dibiasakan untuk bertutur kata yang baik bunda. Seperti ketika ada murid yang memanggil temannya dengan berteriak-teriak, maka saya ingatkan untuk memanggil dengan cara yang sopan. Dan juga saya selalu ingatkan bahwa mereka tidak boleh berkata kasar kepada orang tuanya dan harus menggunakan bahasa krama inggil kepada orang tuanya. Kalau tidak bisa, lebih baik menggunakan bahasa indonesia.

Saya juga suka memotivasi anak-anak dengan memberi "bintang", jadi tidak hanya diberikan kepada anak yang unggul di bidang akademik, seperti mendapat nilai seratus, dan lain-lain. Tetapi apresiasi tersebut juga akan diberikan bagi siswa yang suka berbagi dan menolong orang lain, seperti temannya. Lalu biasanya untuk menumbuhkan sikap rasa tanggung jawab dan empati sosial pada anak, saya menggunakan strategi cooperative learning bunda. Karena selain menyampaikan materi, juga membelajarkan tentang arti tanggung jawab bersama"

Bunda aliyah, 30-11-2013, at 09.00 am

Sy: saya lihat, anak-anak senang belajar sambil menanam tanaman serta rutin menyiram dan memperhatikan tanaman mereka, apa tujuan dari pembelajaran tersebut?

Bunda aliyah: tiap anak mempunyai tanaman dalam polibag yang diberi nama satu-satu, hal ini menanamkan sikap peduli dan tanggung jawab terhadap kepunyaannya sendiri. Serta penghijauan, dan menambah pengetahuan anak dengan pengalaman (dengan mengetahui perkembangan tumbuhan).

Bunda : di sekolah ini, memang sebisa mungkin mengupayakan pembelajaran yang menyenangkan, bahkan sering belajar sambil bernyanyi. Anak-anak dsni

kalo belajar sambil bermain. Pembelajaran jangan sampai monoton, catatan hanya mind mapping. Ketika anak ada yang tidak bisa dalam satu hal, maka hal itu tidak perlu dipaksakan karena anak itu memiliki kecerdasan yang berbeda-beda. Tinggal bagaimana kreativitasnya guru aja agar anak tersebut dapat memahami apa yang dipelajari.

Sy: apakah dengan belajar sambil bermain tidak takut jika anak tertinggal pelajaran?

Bnda: alhamdulillah...tidak bunda, ketika anak bermain di luar, bukan berarti mereka tidak belajar bunda, tetapi justru mereka belajar dengan media secara langsung. Dan hal itu kelihatannya ringan dan sekilas, tetapi ketika dengan melihat secara langsung, itu akan membekas di ingatan mereka.

Sy: apakah upaya untuk mengembangkan kecerdasan intelektual anak?

Bunda: memancing anak untuk berpikir. Seperti sebelum siswa dijelaskan tentang pelajaran yang baru, bunda bertanya terlebih dahulu kepada siswa apa yang kalian tahu tentang ini? Bagaimana jika hal ini begini? Kalau anak-anak banyak yang berpendapat ini dan itu, maka bunda tahu pengetahuan anak sudah sejauh mana dan bundanya tinggal mengembangkan dan menambah yang belum diketahui siswa.

Di sini kalau belajar juga menggunakan tematik bunda. Jadi pembelajaran itu terasa lebih ringan, karena satu hari saja bisa mempelajari beberapa mata pelajaran. Dan dengan menggunakan pembelajaran tematik, pembelajaran pada peserta didik menjadi lebih bermakna karena relevan dengan kehidupan mereka di lingkungan

Bunda : sebenarnya dengan diterapkannya kurikulum 2013 sih bagi kita gak sulit, karena kita sudah menerapkan pembelajaran tersebut dari sebelumnya. dari keaktifan siswa, pembelajaran tidak langsung, yang mana selalu mengajarkan makna dan nilai dari tiap aktivitas yang dilakukan siswa atau tiap materi yang dipelajari siswa.

Saya: bagaimanakah strategi dalam mengembangkan perilaku yang baik pada anak?

Bnda : yg pertama adalah figur. Ketika guru mempunyai figur yg baik pada anak, meskipun sedikit omong. Maka anak akan menirukan dengan sendirinya. Tapi kalau kita sudah tidak memiliki figur sebagai seorang guru yang baik, maka kita tidak akan dihormati dan perkataan kita tidak akan didengar. Oleh karena itu, selain membiasakan hal yang baik bagi anak-anak seperti ngomong yang sopan,

dan lain-lain dan kita sebagai guru juga harus siap untuk menjadi figur yang baik. Jadi

Saya: bagaimanakah strategi dalam menanamkan rasa peduli (EQ) pada anak?

Bunda: pembiasaan, ketika ada anak yang pda awalnya tidak suka membantu. Maka bunda panggil, sisni mas, temennya itu sedang minta tolong dan butuh bantuan. Tolong mas bantu ya. Mungkin awalnya disuruh, tapi lama kelamaan akan terbiasa menolong temennya/orang lain.

Saya: menanamkan religius tingkat acting doing (bunda, nanti bajuku najis kalo di buat main di tanah/outbond)?

Bunda : memang diajarkan tentang syariat pada anak di Sekolah Alam, ketika pembelajaran dan bermain, anak-anak suka tanya dan kritis, nah di situlah kita masukkan nilai-nilai yang baik untuk ditanamkan ke diri siswa. Jadi meskipun kita bermain dengan anak-anak, kita juga belajar.

Sy: bagaimanakah cara menanamkan rasa cinta Tuhan (SQ) pada anak didik?

Bunda: Di sekolah ini juga sering mengajak anak untuk bertadabbur bunda, dengan mengajak siswa sekolah alam generasi rabbani ke luar, misalnya ke sawah. Nanti di sana kita selain mempelajari IPA tentang tumbuhan, juga merenungi ciptaan Allah SWT melalui alam.